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THE OXYRHYNCHUS PAPYRI

PART IX

HUNT

THE EGYPT EXPLORATION FUND

EGYPT EXPLORATION FUND

GRAECO-ROMAN BRANCH

Graeco Roman Memoirs

THE OXYRHYNCHUS PAPYRI

PART IX

EDITED WITH TRANSLATIONS AND NOTES

BY

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WITH SIX PLATES

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PREFACE

For the rather late appearance of this volume the nature of its contents will perhaps in some degree be accepted as an excuse. It includes two texts of more than usual importance and interest, the new fragments of Sophocles and the *Life of Euripides* by Satyrus. In the reconstruction and elucidation of these I have again been most fortunate in obtaining the invaluable aid of Professor U. von Wilamowitz-Möllendorff. I am also under considerable obligations, more particularly with regard to the Sophoclean fragments, to Professor Gilbert Murray. The proof-sheets of the non-literary documents were seen by Professor U. Wilcken, whom I have to thank for some very useful comments and suggestions. Occasional contributions kindly made by other scholars are acknowledged elsewhere.

A small edition of the fragments of the *Ichneutae* and *Eurypylus* is in preparation, and will be issued by the Clarendon Press in the course of a few weeks.

ARTHUR S. HUNT.

Queen's College, Oxford,
May, 1912.

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NOTE ON THE METHOD OF PUBLICATION AND LIST OF ABBREVIATIONS

THE general method followed in this volume is the same as that in Parts I–VIII. The new literary texts are printed in a dual form, a literal transcript being accompanied by a reconstruction in modern style. In the fragments of extant authors, the originals are reproduced except for division of words, capital initials in proper names, expansion of abbreviations, and supplements of lacunae. Additions or corrections by the same hand as the body of the text are in small thin type, those by a different hand in thick type. Non-literary documents are given in modern form with accentuation and punctuation. Abbreviations and symbols are resolved; additions and corrections are usually incorporated in the text, their occurrence being recorded in the critical apparatus, where also faults of orthography, &c., are corrected if they seemed likely to give rise to any difficulty. Iota adscript has been printed when so written, otherwise iota subscript is employed. Square brackets [ ] indicate a lacuna, round brackets ( ) the resolution of a symbol or abbreviation, angular brackets ⟨ ⟩ a mistaken omission in the original, braces { } a superfluous letter or letters, double square brackets [[ ]] a deletion in the original. Dots placed within brackets represent the approximate number of letters lost or deleted; dots outside brackets indicate mutilated or otherwise illegible letters. Letters with dots underneath them are to be considered doubtful. Heavy Arabic numerals refer to the texts of the Oxyrhynchus papyri in this volume and in Parts I–VIII, ordinary numerals to lines, small Roman numerals to columns.

The abbreviations used in referring to papyrological publications are practically those adopted in the *Archiv für Papyrusforschung*, viz.:—

P. Amh. = The Amherst Papyri (Greek), Vols. I–II, by B. P. Grenfell and A. S. Hunt.

Archiv = *Archiv für Papyrusforschung*.

B. G. U. = Aeg. Urkunden aus den K. Museen zu Berlin, Griechische Urkunden.

P. Brit. Mus. = Greek Papyri in the British Museum, Vols. I–II, by F. G. Kenyon; Vol. III, by F. G. Kenyon and H. I. Bell; Vol. IV, by H. I. Bell.

C. P. Herm. = Corpus Papyrorum Hermopolitanorum, Vol. I, by C. Wessely.

C. P. R. = Corpus Papyrorum Raineri, Vol. I, by C. Wessely.
P. Cairo Cat. = Catalogue des Antiquités égyptiennes du Musée du Caire, Papyrus grecs d'époque byzantine (two parts), by J. Maspero.
P. Class. Phil. = *Classical Philology*, I. 2, Papyri edited by E. J. Goodspeed.
P. Fay. = Fayûm Towns and their Papyri, by B. P. Grenfell, A. S. Hunt, and D. G. Hogarth.
P. Flor. = Papiri Fiorentini, Vol. I, by G. Vitelli ; Vol. II, by D. Comparetti.
P. Gen. = Les Papyrus de Genève, Vol. I, by J. Nicole.
P. Giessen = Griechische Papyri zu Giessen, Vol. I, by E. Kornemann, O. Eger, and P. M. Meyer.
P. Grenf. = Greek Papyri, Series I, by B. P. Grenfell, and Series II, by B. P. Grenfell and A. S. Hunt.
P. Hamburg = Griechische Urkunden der Hamburger Stadtbibliothek, Part 1, by P. M. Meyer.
P. Hibeh = The Hibeh Papyri, Part I, by B. P. Grenfell and A. S. Hunt.
P. Leipzig = Griech. Urkunden der Papyrussammlung zu Leipzig, Vol. I, by L. Mitteis.
P. Oxy. = The Oxyrhynchus Papyri, Parts I-VI, by B. P. Grenfell and A. S. Hunt ; Parts VII–VIII, by A. S. Hunt.
P. Par. = Les Papyrus grecs du Musée du Louvre, *Notices et Extraits*, t. xviii. 2, by W. Brunet de Presle and E. Egger.
P. Petrie = The Flinders Petrie Papyri, Parts I–II, by J. P. Mahaffy ; Part III, by J. P. Mahaffy and J. G. Smyly.
P. Reinach = Papyrus grecs et démotiques, by Théodore Reinach.
P. Rylands = Catalogue of the Greek Papyri in the Rylands Library, Manchester, Vol. I, by A. S. Hunt.
P. S. I. = Papiri della Società italiana, Vol. I, by G. Vitelli and others.
P. Strassb. = Griech. Papyrus der K. Universitätsbibliothek zu Strassburg im Elsass, Vol. I, by F. Preisigke.
P. Tebt. = The Tebtunis Papyri, Part I, by B. P. Grenfell, A. S. Hunt, and J. G. Smyly ; and Part II, by B. P. Grenfell, A. S. Hunt, and E. J. Goodspeed.
P. Thead. = Papyrus de Théadelphie, by P. Jouguet.
Wilcken, *Ost.* = Griechische Ostraka, by U. Wilcken.

I. THEOLOGICAL FRAGMENTS

1166. Genesis xvi.

Fr. (*c*) 13·5 × 4·7 cm. Third century. Plate I.

Remains of one column from a roll of Genesis in the LXX version. The large and upright calligraphic handwriting is apparently an early example of the so-called Biblical uncials, and may well fall within the third century; cf. e.g. **661**, **867**, **1179**, P. Rylands 16. A papyrus of this date is textually valuable, especially for the book of Genesis, where the Vaticanus is defective. Several interesting readings occur,—an agreement in l. 20 with MSS. of Philo, two coincidences with a group of cursives against other older evidence (ll. 3, 24), and two peculiar variants (ll. 14, 16). A medial point, followed, sometimes at any rate, by a short blank space, is used for purposes of punctuation; and a rough breathing is once added. These signs are apparently due to the original writer.

	π]αιδισκη [Σα	xvi. 8
	ρας ποθε]ν ερχη· [και	
	που πορευη]· ῃ δε ε̣[ι	
	πεν απο προσ]ωπ[ου	
5	1 line lost.	
	[ ]·	
	[ο α]γ̣	9
	[γελος K̄υ· απ]ο	
	[στραφηθι προς τ]ῃ̣ν	
10	[κυριαν σου και τα]πει	
	[νωθητι υπο τας χ]ε̣[ι	
	ρας αυ]τ̣ης[·] κ̣α̣[ι ειπεν	10
	αυτη] ὁ αγγελος K̄[υ	
	ιδου (?)] πληθυνων [	

πληθυ]νω το σπε[ρ
μα σου] και ουκ εξα[ρι
θμηθησε]τα[ι] απο τ[ου
πληθου]ς· και ειπ[εν 11
αυτη ο] αγγελος [$\overline{Κυ}$
ιδου εν] γαστρι εχε[ις
και τεξ]η παιδιον [
και καλ]εσεις το ο[νο
μα αυτου Ισ]μαηλ [
οτι επηκ]ο[υ]σεν $\overline{Κ}$[ς
ο $\overline{θς}$ τη] ταπεινωσ[ει
σου ουτ]ος εσται α[12
γροικ]ος ανθρωπος [
αι χειρ]ες αυτου επι [

3. η δε: so the cursives fir (Holmes 53, 56, 129); και *DM*, &c. The supposed stop preceding is very uncertain, and may be a vestige of another letter.

7–8. Line 8 is shorter than would be expected, even when allowance is made, on the analogy of ll. 12 and 18, for a blank space after the stop. But the γ at the end of l. 7, though broken, is highly probable.

14. There is no authority for ιδου, but some addition is necessary to fill the lacuna; perhaps ιδου came in here from l. 20.

16. εξα[ριθμηθησε]τα[ι]: αριθμηθησεται or αριθμησεται MSS.

20. συ seems to have been omitted after ιδου, as in mor (Holmes 72, 82, 129) Syr. Chrysostom. ιδου is omitted in some MSS. of Philo.

21. παιδιον: so some MSS. of Philo; υιον other authorities.

24–5. The addition of ο θ(εο)ς after Κ[(υριο)ς, as in fir, is indicated by the spacing.

1167. Genesis xxxi.

10 × 11·4 cm. Fourth century.

This fragment of a leaf from a papyrus book is less ancient than **1166**, but still sufficiently early to be of some value. It is written in medium-sized sloping uncials which may be roughly assigned to the fourth century. There is a loss of five lines between the end of the recto and the beginning of the verso, so that the number of lines on a page was about 22, and the leaf was nearly square in shape. A comma-like mark divides two mutes in l. 2; ν at the end of a line

is sometimes written as a horizontal stroke over the preceding vowel. The chief characteristic of the text is a tendency to agree with combinations of DEM against the Codex Alexandrinus ; an exception occurs in l. 20.

Recto.

. . . . . .

κοπο]ν των xxxi 42
[χειρων μου ιδεν ο θς κ]αι ηλεγ'ξεν
[σε χθες απο]κ[ριθεις δε Λαβαν] ε[ιπ]ε 43
[τω Ιακωβ αι θ]υγα[τερες θυ]γα[τ]ερ[ε]ς μου
[και ο]ι υιοι υιοι μο[υ και τα κτη]νη κτη
[νη μο]υ και παν̣ν̣[τα οσα συ ορας] εμα ε
[στι]ν και των θυγα[τε]ρ[ων μου] τι ποιη
[σω] ταυταις [σ]ημερον η τοις τεκνοις α[υ
[των] οις ετεκον νυν ουν [δ]ευρο δια[θω 44
[μεθα δι]αθηκην εγω και συ και ε[σται εις
[μαρτυρι]ον ανα μεσον ε[μ]ου και σου ει
[πεν δε αυτω ιδο]υ ουθεις μεθ ημων ε[σ
[τιν ιδου ο θς] μαρτυς ανα μεσον εμου
[και σου λαβων] δε Ἰακωβ λιθον εστησ[ε] 45
[αυτον στηλη]ν ειπεν δε Ἰακωβ τοις 46
[αδελφοις αυτου συλ]λεγετε λιθους κα[ι
[συνελεξαν λιθους κα]ι εποιησαν βουν[ο

Verso.

. . . . . .

[σ]εν α[υτον βουνος μαρτυρει ειπεν δε 48
Λ[α]βαν τω Ι[ακωβ ιδου ο βουνος ουτος
[και η] στ[ηλη αυτη] ην ε[στησα ανα
μεσ[ο]ν εμ[ου και σ]ου μαρτυρ[ει ο βου
νος ουτο[ς κ]αι [μαρτ]υρει η στηλη [αυτη
δια του[τ]ο [ε]κλ[η]θη το ονομα βουν[ος μαρ
τυρει και η ορασις ην ειδον επιδο[ι ο θς 49
ανα μεσον εμου και σου οτι αποσ[τη

σομεθα ετερος απ[ο] του ετερου ει τ̣[απει 50
νωσει εις τας θυγατερας μο[υ ει λημ
[ψ]η γυν[αι]κας επι τα[ι]ς θυγα[τρασιν μου
ορα ουθεις μεθ ημω[ν] ε̣[στιν εαν τε 52
γαρ γω μη διαβω προ[ς σε μηδε συ δια
[β]ης προς εμε τον βο[υνον τουτον και
την στηλην ταυτ[ην επι κακια ο 53
θ̄ς Αβρααμ και ο [θ̄ς Ναχωρ κρινει α
να μεσον ημω[ν και ωμοσεν Ιακωβ 54

4–5. The blurred and broken letters are here difficult to identify, but the indications favour the supposition that *σου* was omitted after *αι θυγατερες, οι υιοι* and *τα κτηνη*, as in EM, various cursives and versions, and Philo. E omits *οι* before *υιοι* and *κτηνη* before *μου*.

6. *ν* of *παντα* was apparently repeated by mistake; cf. l. 30, where there is an inadvertent omission, and note on ll. 26–7. After *ορας* E adds *ολα*, with *τα* in place of *οσα*; but these variants are less suitable to the space.

7. *των θυγα[τε]ρ[ων*: so EM; *ταις θυγατρασιν* other MSS. (*θυγατερες* A), om. Philo.

9–10. *διθηκην διαθησωμεθα* E.

12. *Ιακωβ* which stands after *αυτω* in A was doubtless omitted in the papyrus, with D^{sil}EM, &c.

13. Unless *εστιν* was divided *ε|στιν, ιδου* (*D*M) seems rather better adapted to the space than *ιδε* (A); om. E.

15. *εις στηλην* (E) is also admissible.

18. *α[υτον*: *το ονομα αυτου* (E) does not suit.

20. *αυτη* is omitted in D^{sil}EM, &c.

23. *ονομα*: so D^{sil}M and a number of cursives; *ονομα αυτου* A, *ονομα του τοπου εκεινου* E. After *βουνος* E reads *μαρτυριον* instead of *μαρτυρει*.

24. *η ορασις*: om. *η* E.

ειδον: so *D* (*ιδον*), *ειδεν* E; *ειπεν* AM.

επιδο[ι: so D^{sil}EM; *εφιδοι* A.

26–7. *ταπεινωσειεις* was perhaps written by a dittography for *ταπεινωσεις*; cf. l. 6. M's marginal reading *αδικησεις* does not help. For *λημψη D* reads *λαβοις*, E *λαβης*.

30. l. *εγω*.

1168. JOSHUA iv–v.

7·3 × 6·5 cm. Fourth century.

A fragment from the bottom of a vellum leaf inscribed with well-formed upright uncials of a medium size, and probably of the fourth century. *ω* is shallow and high in the line, as in **847**. A high stop is twice added in a blacker ink than that used by the original writer. Eleven lines are lost at the top of the recto, and the height of the leaf may be estimated at about 15·5 cm.

The character of the text can hardly be gauged from so small a sample, but two agreements with B against A are noticeable, and the support against both of a variant found in a few cursives.

Verso.		Recto.	
. . . . .		. . . . .	
[την ερυθ]ραν [θαλασ	iv. 23	[οτι απ]εξη[ρανεν $\overline{Ks}$	v. 1
[σαν ην α]πεξη[ρανεν		[ο θς τ]ον Ἰορ[δανην πο	
[$\overline{Ks}$ ο $\overline{θs}$ η]μων ενπρο		ταμον εκ τω[ν ενπρο	
[σθεν η]μων εως παρ		σθεν των ϋι[ων $\overline{Iηλ}$	
[ηλθο]μεν· οπως γνω	24	εν τω διαβαιν[ειν αυ	
[σιν] παντα τα εθνη		τους· και ετακη[σαν	
[της] γης οτι η δυνα		αυτων αι διανο[ιαι	
[μι]ς $\overline{Kυ}$ ϊσχυρα εστιν		και κατεπλαγησ[αν	

2–4. ην . . . ενπρο[σθεν η]μων: F* omits ην and has την ερυθραν θαλασσαν in place of εμπροσθεν ημων.

8. K(υριο)υ: so several cursives; του κυριου BAF.

13. διαβαιν[ειν: so B; διαβηναι A.

14–15. ετακη[σαν . . . διανο[ιαι: so B; κατετακησαν αι διανοιαι αυτων A.

1169. St. Matthew's Gospel vi.

8 × 14·1 cm. Fifth or sixth century.

This is a fragment from the outer part of a vellum leaf, of which the upper portion seems to have been cut off, while the lower is worm-eaten and decayed. Two columns of about 27 lines each were contained on the page, and the original dimensions of the leaf may be estimated roughly at 25 × 20 cm. No clear traces of ruling are discernible. The hand is an upright uncial, rather large and carefully finished, with strongly marked contrasts of light and heavy strokes. It is of the same type as **848**, and the fragment reproduced in Schubart's *Pap. Gr. Berol.* 44 a, and must belong to approximately the same period. The text is divided up into paragraphs or verses, a new line with an enlarged initial letter commencing each paragraph, much after the manner of, e. g., the Codex Alexandrinus.

Verso.

Col. i.

. . . .
απε]χουσιν vi. 5
[τον μι]σθον
[αυτω]ν.
[Συ δε οτα]ν προσ 6
[ευχη εισε]λθε εις
[το ταμειον σ]ου
. . . .

Col. ii.

. . . .
] γ[αρ vi. 8
[ο] πηρ υμων [
ων χρειαν εχε
τε προ του υ̇ 10
μας αιτησαι
αυτον.
Ουτω[ς ου]ν προσ 9
ευχεσθαι υμε̣[ι]ς
περ ημων ο ε̣ν̣ 15
τοις ουνοις
[αγια]σθ[η]τω τ̣ο̣
[ονομα σου] ελ
. . . .

Recto.

Col. i.

. . . .
κη[ς ημας εις πει vi. 13
ρασμων αλλ[α ρυ
σαι ημας απ[ο του
πονηρου·
Εαν [γαρ] α̣φητε 14
[τ]οι̣ς α̣νοις τα
[παραπτ]ωματα
α̣υ̣τ̣ων αφησει
κ̣α̣ι̣ υ̣μ̣ιν ο πη[ρ
υ̣μ̣ω̣ν̣ ο̣ ου̣ν̣[ιος
[Εα]ν̣ [15
. . . .

Col. ii.

. . . . .
Συ δε [νηστευων vi. 17
αλειψ[αι σου την
κεφα[λην και το
προσ[ωπον σου
νιψ[αι
. . . .

7. The vestige suits γ and is inconsistent with a round letter; it is thus most probable that the MSS. did not agree with B ℵ* in adding ο θ(εο)ς before ο π(ατ)ηρ.

13. προσευχεσθαι is for -σθε.
19. l. πει]ρασμον.
23. γαρ: om. D*L.
28–9. The decipherment of the end of l. 28 and l. 29 is very uncertain.

1170. St. Matthew's Gospel x–xi.

22·9 × 9 cm. Fifth century.

The following leaf from a papyrus book is complete at the top and bottom, but broken at the sides; the surface is also very much damaged, and partly owing to this cause, partly also to the brown shade of the ink used, decipherment is in places extremely difficult and uncertain. Nothing of much importance seems to be involved, for the text is not distinguished by accuracy. It is, however, probably the oldest authority for the reading αὐτόν in x. 32; and an otherwise unrecorded variant may be noted in l. 7. The rather widely spaced lines are written in a good-sized upright uncial hand, which is less heavy and probably rather earlier than that of **1169**. An unusual characteristic is the avoidance of the ordinary theological contractions.

Recto.

	ενπροσθεν [των ανθρωπων ομολο	x. 32
	[γ]ησω [καγ]ω αυτον ενπρο[σθεν του πατρος	
	μου τ[ου ε]ν ουρανοις ος[τις δε αρνη	33
	σητε με ενπροσθεν τω[ν ανθρωπων	
5	αρνησ . καγω αυτον εν[προσθεν του	
	πατρος μου του εν ουρα[νοις μη	34
	ουν νομισητε οτι ηλ[θον βαλειν	
	ειρηνην επι την γην [ουκ ηλθον	
	[βαλειν ει]ρηνην α[λλα] μ[αχαιραν	
10	[ηλθον γαρ] διχασαι ανθ[ρωπον κα	35
	[τα του π]ατρος αυτου [και θυ	
	[γατερα κ]ατα της μητρος [αυτης και	
	[νυμφην κα]τα της πενθε[ρας αυτης	
	[και εχθροι] του ανθρω[που οι οικι	36
15	[ακοι] αυτου ο φιλων [πατερα η μη	37
	τερα υπερ εμε ουκ εστ[ιν μου α	

ξιος ο ευρων την ψ[υχην αυτου 39
α[πο]λεσε̣ι̣ αυτην κ̣α̣[ι ο απολεσας
την ψυχην αυτου ε̣ν̣[εκεν μου
ευρησει αυτην [ο δ]εχ[ομενος 40
ϋμας εμε δεχεται κ̣[αι ο εμε δε
χομενος δεχεται το[ν αποστει

Verso.

[λαντα με ο δ]εχομενος προφητην 41
[εις ονομ]α̣ προφητου μ̣ι̣σ̣θ̣ο̣ν̣ προ
[φητου λημ]ψεται και ο δ̣ε̣[χο]μενος
[δικαιον ε]ις ονομα δικαιου μισθο̄
[δικαιου λ]ημψεται και ος εαν πο 42
[τιση εν]α̣ των μικρων τουτων
[ποτηριο]ν ψυχρου μονον εις ο
[νομα μ]αθητου αμην λεγω ϋμιν
[ου μη α]πολε[σ]η τ̣ο̣ν̣ [μισθον αυ
[του και] ε[γε]νε[τ]ο̣ [οτε ετελεσεν ο Ιη xi. 1
[σους δι]ατ[ασ]σων τοι[ς δωδεκα μα
[θηταις] αυ[το]υ̣ [με]τ̣[εβη εκειθεν
[του διδα]σκ[ει]ν̣ και [κηρυσσειν
[εν ταις] π̣ο̣[λεσι]ν̣ [αυτων ο δε Ιω 2
[αννης α]κο̣[υσας εν τω δεσμωτηρι
[ω τα ερ]γ̣α̣ τ̣ο̣υ̣ Χ̣ρ̣ι̣[σ]τ̣ο̣[υ πεμψας
[δια των] μ̣α̣θ̣η̣[των αυτου ειπεν αυ
[τω συ ει] ο ερχομεν[ος] η̣ [ετερον 3
[προσδο]κ̣ω̣μ̣ε̣[ν και αποκριθεις ο 4
[Ιησους ει]πεν αυτοις [πο]ρευθεν[τ]ε[ς
[απαγγει]λατε Ϊωαννη̣ α̣ ακου
[ετε και β]λεπετε τ[υ]φλοι ανα[βλε 5
[πουσι και] χωλοι περιπα̣τ̣[ουσι λ]ε̣

2. αυτον: so DL; εν αυτω most MSS.
3. ουρανοις: so ℵDEFGL, &c.; τοις ουρανοις BCK. Cf. l. 6. αρνησητε is for -ται.

5. There is no room for *αρνησομαι* or *-με*, and the scribe evidently made some error; possibly he wrote *αρνησω*. *καγω αυτον* is the order of BℵD; *αυτον καγω* CEFGKL.

6. *ουρα[νοις*: so ℵCDEGKL; *τοις ουρανοις* B.

7. The insertion of *ουν* before *νομισητε* is apparently peculiar to the present text. *βαλειν* at the end of this line is placed after *ειρηνην* in ℵ.

10. *ανθ[ρωπον*: *νιον* D.

17. The conclusion of verse 37 *και ο φιλων . . . αξιος*, and verse 38 *και ος ου λαμβανει . . . αξιος*, are omitted. The former of these omissions, which the repetition of *ο φιλων* and the homoeoteleuton of *αξιος* made easy, occurs also in B*D, and the latter in M. Cf. note on ll. 25–7.

18. The vestiges at the end of the line are very faint, but seem to suit *κα[ι* rather better than *ο δ[ε* (D).

25–7. *και . . . λημψεται* is omitted in D.

28. *μικρων*: *ελαχιστων* D.

29. *ψυχρου μονον*: *υδατος ψυχρου* D.

38. *Χρι[σ]το[υ*. *Ι(ησο)υ* D.

43. *τω Ιωαννη* ℵ*.

45. D omits *και χωλοι περιπατουσι*.

1171. St. James's Epistle ii–iii.

11·5 × 4·3 cm. Late third century. Plate I (recto).

A strip from a leaf of a papyrus book, neatly written in an upright semi-cursive hand which is more likely to belong to the latter half of the third century than to the commencement of the fourth. The comma-shaped sign not infrequently used is placed after the final consonant of non-Greek names. *πνεῦμα*, *κύριος*, and *θεός* are contracted in the usual way, but *πατήρ* and *ἄνθρωπος* are written out. If, as is probable, the lacuna at the bottom of the recto was contained in six lines, the height of the leaf was about 16 cm.

The lines were of some length, and since the point of division is quite uncertain I have not made a conjectural restoration of the gaps but only completed imperfect words. The fracture along the right-hand side of the recto, except at ll. 1 and 20, is practically straight. So far as can be judged the text was a good one, being generally in agreement with that of the Vaticanus; but there is one coincidence with C (l. 34) and one with L (l. 9) against the other more important MSS., besides a probable divergence from B in l. 15.

Recto. Plate I.

κ]αλως ποι[εις	ii. 19
κα]ι φριζουσιν θελε[ις	20
κ]ενε οτι η πιστις χ[ωρις	

Αβ]ρααμ᾽ ο πατηρ ημ[ων 21
] ᾳ̣νενεγκας Ἰσα[ακ
] θυσιαστηριον βλε[πεις 22
] τοις εργοις αυτου και ε[κ
ετε]λειωθη και επληρ[ωθη 23
επιστ]ευσε Αβρααμ [
δ]ικαιοσυνη[ν
] εξ εργων [24
και]ι ουκ [ε]κ πιστεω[ς
Ρ]ααβ᾽ η πο[ρ]νη ου[κ 25
] υποδεξ[α]μενη τ[ους
ο]δω εγβαλουσα ω[σπερ γαρ 26
χωρ]ις $\overline{\pi\nu\varsigma}$ νεκρον ε[στιν
] χωρις εργων νεκρα [
δι]δασκαλοι γεινεσθε [iii. 1
ο]τι μειζον κριμα λ[ημψομεθα
] γαρ πταιο[μεν 2

. . . . . .

Verso.

μετ]αγομεν ϊδου κ[αι 4
] κα[ι] υπο ανεμων [
] μεταγεται ὕπο [
οπ]ου η ορμη του ευ[θυνοντος
ουτω]ς και η γλωσσα [5
] μεγαλα αυχει ϊδ[ου
υ]λην αναπτει κα[ι 6
κοσ]μος της αδικ[ι]ας [
] εν τοις μελεσ[ιν] η̣[μων
σ]ωμα και φλογι[ζουσα
γεν]εσεως και φ[λογιζομενη
γεε]ννης πασα γαρ φ[υσις 7
πε]τεινων ερπετων [
δεδαμα]σται και δαμαζεται [

35 ανθρωπ]ινη την δε γλωσσ[αν 8
δυν]ατα[ι] ανθρωπων α̣[καταστατον
] μεστη ϊου θανατη[φορου
ευλογου]μεν τον κν̄ κ[αι 9
καταρ]ωμεθα του[ς
40 ομοι]ωσιν θῡ [

. . . . . .

2. *φριζουσιν* is a misspelling of *φρισσουσιν*; the interchange of *σ* and *ζ* is not uncommon from an early period, e. g. P. Grenf. ii. 14 *a* 17 *ἀζμένως*, P. Tebt. 35. 4, 16 *ζμύρνα*.

9. *επιστ]ευσε*: so L (*-εν*); *επιστευσεν δε* B ℵ A, &c.

11. Considerations of space make it unlikely that *τοινυν* was added after *ορατε* as in KL.

15. Without *γαρ*, which follows *ωσπερ* in ℵACKL, the lacuna would be abnormally short; B omits *γαρ*.

17. *εργων*: so B ℵ; *των εργων* ACKL.

21. *αυτων μετ]αγομεν*: *μεταγομεν αυτων* A.

22. *ανεμων σκληρων* is also the order of B ℵ C; *σκληρων ανεμων* AL.

24. *οπ]ου*: so B ℵ; *οπου αν* ACKL.

26. *μεγαλα αυχει*: so BAC*; *μεγαλαυχει* ℵC²KL.

27. *κα[ι* is omitted by ℵ*.

31. *γενεσεως ημων* ℵ.

34. *δεδαμα]σται και δαμαζεται*: so C; *δαμ. και δεδαμ.* B ℵ A, &c.

36. The initial *α* of *α[καταστατον* is represented only by a small vestige which might equally well belong to a *δ*, but the spacing clearly shows that the papyrus followed the order of BC; ℵAK have *δυναται δαμασαι ανθρωπων*, L *δυναται ανθ. δαμ.*

38. *κ(υριο)ν*: *θεον* KL.

1172. The Shepherd of Hermas.

19·2 × 12·9 cm. Fourth century.

Several fragments of the *Hermae Pastor*, both in Greek and Coptic, have recently been obtained from Egypt, and their comparative frequency clearly indicates the popularity of the book in the early Christian church. Those in Greek include **404**, P. Amh. 190, P. Berl. 5513 and 6789 (*Berl. Klassikertexte*, vi. pp. 13–20), and a vellum fragment at Hamburg (*Sitzungsb. d. Berl. Akad., phil.-hist. Kl.*, 1909, pp. 1077 sqq.); cf. **5** recto, where *Mand.* xi. 9 is quoted. To this list has now to be added the present fragment, a nearly complete leaf from a papyrus book, the two pages, which are numbered 70 and 71 respectively, containing the greater part of *Sim.* ii. The script is a medium-sized sloping

semi-cursive which I should assign to the fourth century. υ has a waved tail, and the angular loop of the α is often considerably exaggerated. A somewhat doubtful accent occurs in l. 2; there is no clear instance of punctuation. θεός and κύριος are abbreviated in the usual way, but not ἄνθρωπος. A few corrections have been made, and some at least of them are probably due to a different though practically contemporary hand, which is perhaps also responsible for the numeration of the pages.

The Greek text of this part of the *Hermae Pastor* is dependent upon the fourteenth-century Codex Athous, since ℵ contains only an earlier portion. From l. 23, however, of the papyrus onward, P. Berl. 5513 is also available for comparison. The latter comes from a roll which is most probably of the third century and no doubt somewhat older than 1172. There is, however, a striking uniformity in the testimony of the two papyri, and they are usually in agreement as against the Athous, such discrepancies as they show (ll. 29, 36, 39) being comparatively slight. This unanimity is most marked in the order of words, and it is likely that these early witnesses are here generally the more credible. Of the other variants the most noteworthy are those in ll. 4, 6, 9 (disposing of an old crux), 10–11, 17, 18, 25, 26, and 47.

The collation given below is based on the 1877 edition of Gebhardt and Harnack, whose symbols are reproduced: ca = Codex Athous, L^1 = the old Latin (Vulgate). L^2 = the Latin Palatine version. A = Aethiopic, C = Coptic.

Recto.

o

καλον διδοι ερ[ριμμενη δε ο]λιγον και σαπρον φερει
[αυτη ο]υν η πα[ρ]αβο[λ]η ε[ις τους δουλους] του $\overline{\theta υ}$ κεῖται
ις πτ[ω]χοι και πλο[υσιον πως φημι] $\overline{κ[ε]}$ γν[ω]ρισον
μοι α[κου]ε φησιν [ο μεν πλουσιος] εχ[ι χρη]ματα τα
δε προς τον $\overline{κν}$ πτωχε[υ]ει περισπω[μενο]ς περι
τον πλουτον εαυτου και [λι]αν μακρα[ν] εχει τ[η]ν εν
τευξιν και την εξομολογησιν προ[ς τ]ον $\overline{κν}$
και ην εχει βληχραν και μικραν και α . . ην μη εχ[ο]υ [
σαν δυναμιν οταν ουν επαναπαη επι τον πενητα
ο πλουσιος και χορηγη αυτω τα δεοντα πι[σ]τευει οτι
εαν εργασητε εις τον πενητα δυνηθησεται τον μ[ι
σθον ευρειν παρα τω θω οτι ο πενης πλουσιος εστ[ι

εντευ
εν τη ξει αυτου και εν τη εξομολογησ[ει] κα[ι] δυνα[μιν
μεγαληνεχει παρα τω θω̄ η [εν]τευξ[ις α]υ[του] επι
χορηγει ουν ο πλουσιος τω πενητι παντ αδ[ιστακτως
ο πενης ουν επιχορηγουμενος ὑπο του πλου[σιου εν
τυγχανει τω θω̄ ευχαριστων αυτω ὑπερ [του διδον
[τος] αυτω κακεινος ετι και ετι επισπουδαζ[ει περι
[του] πενητος ἱνα αδιαλιπτος γενηται εν [τη ζωη
ι
[αυτ]ου οδε γαρ οτι η του πενητος εντευξι[ς προσ
[δεκτη] εστιν και πλουσια προς κν̄ αμφο[τεροι ουν
[το εργον] τελουσιν ο μεν πενης εργαζεται [τη
[εντευ]ξει εν η πλουτει ην ελαβεν παρα του [κῡ ταυ
[την απο]διδωσι τω κω̄ τω επιχορηγου[ντι αυτω
[και ο πλο]υσιος ωσαυτως το πλουτος ο ελ[αβεν παρα

Verso.

οα
του κῡ αδιστακτως παρ[ε]χετε τω πενητι και του [
ν μ
το εργο . [.] .]]εγα εστιν κα[ι] δεκτον παρα τω θω̄ [
οτι συνηκεν επι τω πλουτω αυτου και ηργασα [
το επι τον πενητα εκ των δωρηματων του κῡ [
και ετελεσεν την διακονιαν ορθως παρα τοι[ς
ουν ανθρωποις η πτελεα δοκει καρπον μη φε [
ρειν και ουκ οιδ[α]σι [ο]υδε νοουσι οτι οταν αβροχια [
[γ]εν[η]ται η πτελ[εα] εχουσα ὑδωρ τρεφει τ[η]ν αμ [
πελ[ο]ν και η αμπελ[ο]ς αδιαλιπτ[ο]ν εχουσα το [
[υ]δωρ διπλουν το[ν] καρπον αποδιδωσιν και ὑ
[π]ερ εαυτης και υπερ της πτελεας ουτως ουν κα[ι
[οι πε]νητες ὑπε[ρ] των πλουσιων ετυγχανον [
[τες] προ[ς τ]ον κν̄ πληροφορουσι το πλουτος αυ
[τ]ων κ[αι π]αλι[ν ο]ι πλου[σ]ιοι επιχορηγουντες
[τοι]ς πενησι τα δεοντα πληροφορουσι τας ψυ
ν τ
[χας] αυτων γειονε ουν αμφοτεροι κοινω[νοι

[του ε]ργου του δικαιου ταυτα ουν ο ποιων ου[κ εγ
[κα]ταλειφθησεται ὑπο του θῡ αλλα εστα[ι γε
[γρα]μμενος εις τας βιβλους των ζωντω[ν μα
[κ]αριοι οι εχοντες και συνϊεντες οτι π[αρα του κῡ
[π]λουτιζοντε ο γαρ συνϊων τουτο δυνη[σεται
τι
[κ]α̣ι̣ διακονησε τ̣α αγαθον
] θ̣ παραβολη δ̄

1. διδοι . . . σαπρον: δίδωσιν ἐρριμμένη δὲ χαμαὶ σαπρὸν καὶ ὀλίγον ca. There is no room for χαμαι in the lacuna, which is already of full length. L has *in terra*, but supports the order of the papyrus by reading *exiguum et nugacem*.

4. χρη]ματα: so LL A; χρήματα πολλά ca.

5–6. περισπω[μενο]ς . . . και: so ca; LL A seem to have read περισπώμενος γάρ, omitting καί.

6. εαυτου: αὐτοῦ ca.

μακραν: μικράν ca LL A. Since μικράν is repeated immediately below, an avoidance of this tautology would be an advantage, and μακραν in the sense of remote is not inappropriate.

6–7. τ[η]ν εντευξιν και την εξομολογησιν: τὴν ἐξομ. καὶ τὴν ἔντ. ca. LL omit τὴν ἐξομ.

8. βληχραν και μικραν: ca again inverts the order.

α . . ην: α̅ν̅ο̅υ̅ ca, emended by Tischendorf to ἄνω; cf. L² *apud dominum* (om. L¹ A). But neither ανω nor ανωι suits the papyrus, where the termination is apparently ην. The vestiges of the letter or letters intervening between α and η are very slight, but αρχην is not satisfactory since the long tail of a ρ should have left some trace, and this word would not at all account for the corruption of ca. α̅ν̅η̅ν̅ i. e. αν(θρωπιν)ην, which is a just possible reading, would be better from the latter point of view, but the abbreviation is unlikely, especially with ανθρωποις in l. 31, nor does the adjective seem appropriate in itself.

9. επαναπαη: this is no doubt the original of ca's ἀναπλῆ, for which various conjectures have been made (ἀναβῇ Geb.–Harn. with Hollenberg, ἀναπνῇ Hilgenfeld, δαπανῇ Harnack). ἐπαναπάῃ is accurately translated by A (*innixus fuerit*); L² (om. L¹) has *reficietur* (*reficitur* Dressel) *pauper a divite*, which is rather far from the Greek. ἐπάην and παήσομαι are attested, but not apparently the subjunctive.

9–10. επι τον πενητα ο πλουσιος: ὁ πλ. ἐπὶ τὸν π. ca.

10. χορηγη: χορηγήσῃ ca.

10–11. πι[σ]τευει . . . εργασητ⟨αι⟩: cf. L² *credet utique dives quoniam si operatur*; πιστεύων ὅτι ὁ ἐργάσεται ca, *confisus* A.

δυνηθησεται: δυνήσεται ca.

13. αυτου και εν τη: καὶ τῇ ca: LL om. καὶ τῇ ἐξομολογήσει.

14. παρα . . . α]υ[του]: ἡ ἔντευξις αὐτοῦ παρὰ τῷ θεῷ ca.

15. The remains before the lacuna are also consistent with α, but it is desirable to shorten the supplement, if possible. Perhaps the supposed tail of the υ of αυτου in the line above is an interlinear α.

16. ουν: δέ ca. The υ of υπο was corrected from ο.

17. τω θ⟨ε⟩ω . . . αυτω: ca has αὐτῷ τῷ θεῷ, which Geb.–Harn. retain (αὐτῷ, τῷ θεῷ), with

no evident sense. Tischendorf's reading *εὐχαριστῶν* is confirmed by the papyrus; ⟨*καὶ*⟩ *εὐχαριστεῖ* ed. pr.

υπερ: *περί* ca. For *υπερ* cf. A *orabit pauper pro divite ad dominum gratias agens*, L² *gratias agit Deo pro eo qui tribuit.*

18. *και ετι*: om. ca.

20. *η του πενητος εντευξι[ς*: *ἡ ἔντ. τοῦ π.* ca.

21. *κ(υριο)ν*: *τὸν θεόν* ca.

22–3. *[τη εντευ]ξι*: cf. L² A *oratione*; *τὴν ἔντευξιν* ca. *τη* however is a shorter supplement than would be expected at the end of l. 22. A dot after]*ξι* might be taken for a high stop.

23. *παρα*: so P. Berl.; *ἀπό* ca.

25. *το πλουτος ο*: *τὸν πλοῦτον ὅν* ca. P. Berl. is defective, but reads *το πλουτος* at l. 38, and it is noticeable that in the present passage a reduction of two letters would give a line corresponding better in length to those adjacent. The rare neuter would be more likely to be converted to the masculine than vice versa.

26. *παρ[ε]χετ(αι)*: *παρέχει* ca. P. Berl. is again defective, but one or two more letters in the lacuna would be an advantage, and here too the principle of *difficilior lectio potior* may be applied.

27. The deletion presumably included the mutilated letter following *ο* of *εργον*; what was originally written is not apparent. The supposed *γ* of *μεγα* is more like a *τ*.

28. Tischendorf's reading *συνηκεν* is confirmed; *συνιει* ed. pr. The word is not preserved in P. Berl. *ηργασατο* is the form in P. Berl., *εἰργάσατο* ca; but the *η* here is imperfect, and *ιργ.* might be read.

29. *επι*: *εἰς* ca, P. Berl.

30. *διακονιαν*: so P. Berl. L²; *διακ. τοῦ κυρίου* ca.

30–1. *του[ς] ουν ανθρωποις*: so P. Berl.; *τοῖς ἀνθ. οὖν* ca.

32. *οταν*: so P. Berl. and cf. L² *cum*; *ἐάν* ca, *etiamsi* A.

33. *εχουσα υδωρ*: so P. Berl.; *ὕδ. ἔχ.* ca.

34. *το*: so P. Berl.; om. ca.

35. *αποδιδωσιν*: so P. Berl.; *δίδωσι* ca.

36. The papyrus apparently agreed with ca in reading *εαυτης* (cf. l. 6); *αυτης* P. Berl.

ουτως ουν: *ουτως* P. Berl., *οὕτω* ca. L² A also omit *ουν*.

37. *υπε[ρ] . . . ε⟨ν⟩τυγχανον[τες]*. This is also the order in P. Berl.; ca has *ἐντυγχ. πρὸς τὸν κ. ὑπὲρ τῶν π.*

38. *το πλουτος*: so P. Berl.; *τὸν πλοῦτον* ca. Cf. l. 25.

39. *επιχορηγουντες*: *χορηγουντες* P. Berl., ca.

43. *υπο*: so P. Berl.; *ἀπό* ca, rightly corrected by Hilgenfeld. *γεγρα]μμενος* (P. Berl.) suits the papyrus better than *επιγ.* (ca), the fracture at the ends of ll. 42–4 being practically vertical.

44. *τας βιβλους*: so P. Berl. ca; A L² C have the singular.

46–7. *ο γαρ κτλ.*: so P. Berl., with *τι* only after *διακονησαι*; om. ca. Cf. L¹ *poterit aliquid ministrare.* *τα αγαθον* is presumably a slip for *το αγ.*, *τι* being a variant for *το*; cf. L² *aliquid boni operari*, A *bona opera agere*, C *διακονήσει τὸ ἀγαθόν.* It is not clear what is the original reading.

48. This line may be regarded as either an *explicit* or an *incipit*, though at the bottom of a column the former is more natural. In either case the papyrus differs from the ordinary arrangement, according to which the foregoing *Similitudo* is the second. It is to be noticed that the hypothesis that in P. Berl. the usual order was observed implies, as the editors have remarked, a very tall column, and the suggestion may now be made that *Sim.* ii was there directly followed by *Sim.* iv. The other number, if it be a number, which

stands in front of παραβολή may refer to some such larger division into sections as is apparently also indicated by P. Amh. 190 (*k*). There are traces of ink in front of the (quite doubtful) *θ*, but whether another figure preceded is not clear.

1173. PHILO.

Fol. 7. 17·5 × 15 cm. Third century.

The papyrus codex of which remains here follow was a large volume, comprising numerous works of Philo. The surviving fragments are shown by the numeration of the pages to be curiously scattered, and as many as four extant books are represented, *Sacrarum Legum Alleg.* i, *Quod Deterius Potiori Insid.*, *De Ebrietate*, and *De Mercede Meretricis*. Moreover, some treatise or treatises no longer extant were also included, for there is one nearly entire leaf which is doubtless novel, besides some smaller pieces at present remaining unidentified. These are reserved for a future volume, and I now print only such fragments as I have been able to find of the four books mentioned above.

The leaves were nearly square in shape, each page containing 24–5 rather long lines. The gatherings were of six sheets at least, as is shown by one sheet of which the pages are respectively numbered 192, 193 (not published) and 214, 215 (Fol. 5). Down the middle of the inside sheet of the quire a narrow strip of vellum was gummed in order to protect the papyrus against the binding string; both vellum and string still adhere to the margin between Fols. 2 and 3. That more writers than one should be employed upon so long a MS. is not surprising. Apparently three hands are to be distinguished. The most formal of them is that of Fols. 2–3, a sloping somewhat negligently formed uncial of rather less than medium size. Fols. 1 and 5–7 are in a sloping semi-cursive hand, while Fol. 9 is written in a less flowing round and upright script. All these hands are of third-century type, and the codex may be regarded as of approximately the same antiquity as the Paris papyrus; the impossible date assigned to the latter by Scheil (*Mém. de la Mission Arch. Franç. au Caire*, ix. 2) has been rightly questioned by Wilcken (ap. Cohn-Wendland, i. p. xlii) and Kenyon (*Palaeography*, p. 145). In several respects these two early books show similarities: the size of the leaf; the informal character of the hands (only one of those in the Paris MS. can be described as 'une belle onciale'); and the occasional insertion of breathings and accents. In 1173 these proceed from the diorthotes who has throughout made occasional alterations, and to whom the signs of elision, pagination, and to a large extent, at least, the punctuation by means of a high dot should also be assigned. θεός is regularly contracted in the usual manner,

and *υ(ἱό)ς* is written in Fol. 5 recto 25; but none of the other compendia common in Christian literature occurs (*ἄνθρωπος* 5 recto 14, *πατήρ, μήτηρ* 5 recto 23, *οὐρανός* 7 verso 20).

Apart from obvious errors, several of which have escaped the corrector's vigilance (cf. e.g. 3 recto 9, 5 verso 8–9, 6 recto 3, 7 recto 10, 21, verso 6), the text of the papyrus is fairly correct, and where the MSS. differ, commonly supports the better reading; cf. e.g. 7 recto 3, 5, 24. In a few places small editorial emendations are confirmed (5 recto 2, 7 recto 20, 22; cf. verso 4). Other readings peculiar to the papyrus, some of which may be right, while others are doubtless wrong, occur at 1 recto 14, 5 verso 3, 19, recto 2, 10–11, 25, 7 recto 3, 4, 12, 24, verso 6, 7, 12, and apparently 9 verso 7, recto 4, 11, 12, 16. The qualification 'apparently' is necessary, because my collation of Fol. 9 has to depend upon the meagre information of Mangey, since the treatise *De Mercede Meretricis* is not yet included in Cohn-Wendland's critical edition, which is available for the preceding fragments. On the whole the papyrus leaves the satisfactory impression that the text of Philo as reconstituted by modern criticism is substantially sound.

Legum Alleg. i.

(Cohn-Wendland, i. 75, Mangey, i. 54.)

Fol. 1 verso.

ο[α

τη[ς] ζ[ωης] εν μεσωι τωι παρ[αδεισωι και το ξυ 56
λον του ειδεναι γνωστον [καλου και πονηρου
ἀ φυτευει εν τηι ψυχηι δενδρα αρετ[ης νυν
υπογραφε[ι] εστι δε ταυτα αἱ τε κ[ατα μερος
αρεται και αι κατ αυτας ενεργεια[ι και τα
κατορθωματα· και τα λεγομενα π[αρα τοις
φιλοσοφουσιν ἀ[α]θηκοντα· τ[αυτα εστι του
παραδει[σου τ]ὰ φυτα· χαρακτηρ[ι]ζει μεν [57
τοι ταυτα δηλων οτι το αγαθον [κ]αι οφθη [
ναι καλλιστον εστιν· και απ[ο]λαυσθηναι·

ενιαι γαρ των τεχνῶν θεωρ[[ι]]τικαι μεν [
εισιν ου πρακτικαι δε· γεωμετρια αστρονο [

μια· ενιαι δε πρακτικαι [[δ]]εν· [ου θ]εωρητι [

C

και δε τεκτονικη χαλκευ[τικη] και οσα[ι
βαναυσοι λεγονται· η δε αρ[ετη και θεωρη
τικη εστιν και πρακτικη· [και γαρ θεωριαν
ε
εχει οποτε και η π αυτην ο[δος φιλοσοφια δι
α των τριων [αυτης] μερων [του λογικου του
ηθικου το[υ φυσικου και] πρ[αξεις ολου γαρ
[του βιου εστι τεχνη η αρε]τ̣η [εν ω και αι συμ
[πασαι πραξεις αλλα] κ̣α[ιτοι 58
. . . . . .

Fol. 1 recto.

ο]β̣
[οτι και εις ο]ρασιν εστιν ωραιον οπερ ην του
[θεωρητ]ικου συμβολον· και καλον εις βρω
[σιν οπερ] εστι του χρηστικου και πρακτικου
[σημειον] το δε ξυλον της ζωης εστιν 59
[η γενι]κωτατη αρ[ε]τη ἣν τινες αγαθοτη[τα
[καλουσι]ν̣· αφ' ης αι κατα μερος αρεται
[συνισταν]ται τουτου χ[αρι]ν̣ κ̣[αι μ]εσον [[ε̣]]ι
δρυται [τ]ου παρα[δει]σου· τη[ν συ]νεκτικω
τατην χωραν εχον· ἵνα ὑπο τω[ν] εκατε
ρωθεν βασιλεως τροπον δορυφορηται·
οι δε λεγουσι την καρδιαν ξυλον ειρησθαι
ζωης· επειδη αιτια τε του ζην εστιν και
[τ]ην μεσ[ην τ]ου σωματ[ος] χωραν ελαχεν ως
[α]ν καθ α[υτην] ηγεμονικον υπαρχουσα· αλλ
[ουτοι μεν ιατ]ρικην δοξαν εκτιθεμενοι
[μαλλον η φυσι]κην μη λανθανετωσαν·
[ημεις δε ως κ]αι προτερον ελεχθη την γε
[νικωτατην α]ρετην [ξυλ]ον ειρησθαι ζ[ω
[ης λεγομεν του]το [μεν ουν ρη]τως φησιν 60
[οτι εστιν εν μ]εσω [
. . . . . .

MSS. = MAPUFL.

1 verso 1. *τωι παρ[αδεισωι*: *τοῦ παραδείσου* UFL.
2. *γνωστον*: *γνωστοῦ* AP.
3. *φυτευει*: *φύει* UL.
5. *κατ αυτας*: *κατὰ ταύτας* UFL.
8. *χ* of *χαρακτηρ[ι]ξει* has been altered; perhaps the copyist began to write a *κ*.
μεντοι ταυτα: *μέντοι γε αὐτὰ ταῦτα* MSS., but *αὐτά* is omitted in the Armenian.
9. *δηλων οτι*: *δηλονότι* APU.
11. *θεωρητικαι*: *θεωρηματικαί* UF here and in l. 13.
12. The first *ι* of *εισιν* is written over a *σ*.
14. *χαλκευ[τικη]*: om. U.
15. *και*, which AP omit, clearly stood in the papyrus. UFL have *θεωρηματική* as before.
17. *και* is omitted in L.
19. The size of the lacuna points to the omission of *αι* before *πρ[αξεις*, as in the Armenian (so Turnebus and Cohn); *αἱ πράξεις* UFL, *πρᾶξιν* MAP.
21. *κ* of *κα[ιτοι* is only moderately satisfactory, and the preceding supplement is somewhat short.

1 recto 1. *ωραιον*: *ὡραίου* AP. *ην* is omitted by UFL.
3. *εστι*: om. U.
4. Mangey reads *καὶ σημεῖον*, and there might be room for *και* in the lacuna here.
5. *[η γενι]κωτατη*: *ἡγεμονικωτάτη* N (excerpta Neapol.) Arm.
7. *ἱδρύεται* UFLN.
9. *εχον*: *ἔχων* AP.
14. *καθ α[υτην?]*: *κατ' αὐτούς* MSS.
15. *δοξαν εκτιθεμενοι*: *ἐκτ. δόξ.* AP. *ἐκτεθειμένοι* UFL.
17. *γε[νικωτατην*: *ἡγεμονικωτάτην* Arm.

Quod Det. Potiori Insid. Soleat.

(Cohn-Wendland, i. 270, Mangey, i. 201.)

Fol. 2 recto.

. . . . . .

] *ατεκνι*

[*αν ενδειξαμενη παντελη ω]σπε[ρ] δ ο βλα* 52
[*πτων τον αστειον επιδεδεικται ζημιω]ν*
[*αυτον ουτω και ο προνομιας τους α]μενους*

[αξιων λογω μεν εκεινοις εργω δ αυτω] πε
[ριποιειται αγαθον μαρτυρει δε μου τω λο]
[γω η φυσις και τα ακολουθως αυτη νομοθ]ε
1 line lost.

Fol. 3 recto.

. . . . . .

[δε υ]πο νου κ[υβερναν και ηνιοχειν τας αλο
[γους] εν ημ[ιν δυναμεις επισταμενου εαν μεν 54
[ουν] ης ειπον εκατε[ρον λαχη τιμης αισθησις
[τε κα]ι νους αναγκη [τον κεχρημενον αμφο
[τε]ρ[οι]ς εμε ενεργε[τεισθαι εαν δε πορρω τον
λογο[[υς]] [α]πο νου [και αισθησεως απαγαγων πα
τερα με[ν τ]ον γ[ενησαντα κοσμον μητερα δε
[τ]ην σοφ[ι]α[ν δι ης απετελεσθη το παν τιμης
αξιωθης αυ[τος ευ πειση δειται γαρ ουδενος ουτε
[ο] πληρης [[.]] θ̄[ς ουτε η ακρα και παντελης επι
στημη ωστε [τον θεραπευτικον τουτων μη τους
θεραπευομενου[ς ανενδεεις οντας αλλ εαυτον
μαλιστα [ω]φελειν [ιππικη μεν γαρ και σκυλα
κευτικη [επι]στη[μη θεραπειας η μεν ιππων
η δε σκυλακων ου[σα πορι̣ζει τοις ζωοις τα ω
φελιμα· ων [εκ]ει̣[να δειται

Fol. 3 verso.

. . . . . .

] διο[ι]σει δε [παλι 56
[οτι οι μεν δεσποται υπηρεσι]ας ενδεεις [ο δε
[θ̄ς ου χρειος ωστε εκεινοις] μεν τα ωφελη[σον
[τα αυτους υπηρετουσι τ]ω δ ουδεν εξω [φι
[λοδεσποτου γνωμης π]αρεξουσι βελτει[ωσ]α[ι
[μεν γαρ ουδεν ευρησουσι] τ̣ων δ[ε]σποτικω[ν
[παντων εξ αρχης οντων] αρ[ισ]των μεγα [
[λα δ αυτους ονησουσι γνωρισθη]ναι θ̄ω̄ π̣[ρο

[μηθουμενοι ταυτα μεν] ο̣[υ]ν ικανω[ς] ειρη
[σθαι νομιζω προς τους ευ η κ]ακως ετερου̣ π̣ο̣ι̣
[ειν δοκουντας ευρεθησαν] γαρ εαυτο[υς ε]κα [
[τερον δρωντες τα δ εξη]ς ερευνησομεν εστι
[δε πευσις τοιαυτη που] Αβελ [ο α]δε[λ]φος σου
[προς ην αποκρεινε]ται· ο[υ] γ̣ινωσκω·
[μη φυλαξ του αδελφου] μου [ει]μι εγω· ουκου̃

MSS. = UFHL.

2 recto 1. *ἀτεχνίαν* UF.
4. I write *αυτον* and *ουτω* (so HL) to shorten the supplement. The *ι* supposed to have been inserted is represented only by a tiny vestige.

3 recto 5. *εμε*: Markland's conjecture *ἅμα* is not confirmed.
9. l. *αξιωσης* with the MSS.
13. [ω]φελειν: *ὠφελεῖ* H.
13–14. *σκυλευτική* UF.

3 verso 3. *ωστε*: or *ως* with UF.
6. δ[ε]σποτικω[ν: *δεσποτικῆς* HL.
12. *ερευνησομεν*: so UF; *ἐρευνήσωμεν* HL, Cohn.
14. The supplement is slightly shorter than would be expected, even when the spelling *αποκρεινεται* is assumed; but there is no variant except that HL give *ὅν* for *ἦν*.

De Ebrietate.

(Cohn-Wendland, ii. 171, 212, Mangey, i. 358, 390.)

Fol. 5 verso.

σ[ιδ]
[και] αλγηδο[ν]α φυσει μαχομενας ω[ς ο] παλαι [8
[ος λ]ογος [ει]ς μιαν̣ κορυφην συναψας [ο] θ̄ς̄ εκα [
[τερ]ας εξ̣ αν[α]γ̣κη[ς] αισθησιν ου̣κ̣ ε̣[ν ταυτω
διαλλαττουσιν δε χρονοις ενειργασατ[ο κατα
την φυγην̣ της ετερας καθοδον τη εν[αντια
ψηφισαμενος ουτως απο μιας ριζης τ[ου ηγε
μονικου τα τε αρετης και κακια[ς δ]ιττ[α ανε
δραμεν̣ ερνη μεταβλασταν[ον]τα μ[ητε καρ
ποφορουντα εν τουτω οποτε με[ν] γα[ρ] φ̣[υλλο 9

ροει και αφανενεται θατερον αρ[χεται αναβλα
στανειν και χλ[[ηο]]φορειν το εναντίο[ν ως υπο
λαβειν οτι εκατερον τη θατερου δυσ[χεραινο̄
ευπραγια στελλεται δι ην αιτιαν φυ[σικωτατη̄
Ιακωβ εξ[ο]δο̣ν εισοδον Ησαυ παριστησ[ιν [[εξηλ ?]]
[[θε παλιν]] εγενετο γαρ φησιν οσον ε[ξηλθεν
Ιακωβ ηκειν Ησαυ ο αδελφος α[υ]του μ[εχρι μεν γαρ 10
ενσχολαζει και ενπε[ρ]ιπατει [τη ψυ]χ[η φρονη
σις υπεροριος πας ο αφροσ[υνης εταιρος εκτετο
ξευται επει δ αν μετα[ναστη γεγηθως κατει
σιν εκε[ι]νος της [π]ολεμ[ιου και δυσμενους δι ην
η[λ]αυν[ε]το κα[ι εφ]υγα[δευετο μηκετι τον αυτον
χωρ[ο]ν [ο]ι̣κ̣[ουσ]ης· τα [μεν ουν ωσανει προ 11
[οι]μι̣α̣ τη[ς γρα]φης αρκ[ουντως λελεκται τας
δ' αποδι[ξεις εκ]αστων πρ[οσαποδωσομεν απο

Fol. 5 recto.

σιε
[τ]ου πρ[ω]του πρωτον αρξαμενο̣ι διδα[σκειν
[τη]ν τοινυν απαιδευσιαν [τ]ο̣υ λ̣[ηρ]ει̣ν̣ [κ]α̣[ι] α̣μ̣[αρ
[τανει]ν α[ι]τιαν εφαμην ειναι καθαπερ μυριοις [
[των α]φρονων τον πολυν ακρατον· απαιδευσια [12
5 [γαρ τ]ων ψυχης αμαρτηματων ει δει ταλη
[θες ει]πειν το αρχεκακον αφ' η̣ς ωσπερ απο πη
[γης ρεο]υ̣σ̣ιν [α]ι̣ [τ]ου βιου πραξεις ποτιμον μεν
[και σω]τηριον ουδενι̣ ναμα εκδιδουσαι τ[ο] παρ
[απαν αλμ]υρον δε νοσου και φθορας τοις [χ]ρ̣η
10 [σομενοις] αιτιον· ουτως [γ]ο̣υν . . . . . ο̣υ̣ς 13
[κατα ανα]γώγων και απαιδευτων ο νομο
[θετης φο]να ως κατ ουδενος [[ε]]ισως ετερου
[τεκμηρι]ον δε· τινες εισιν οι μη επιτηδ̣ευ̣σε[ι]
[μαλλον] η φυσει συμμαχοι παρα τ̣ε ανθρω
15 [ποις και] εν το[ι]ς αλλοις γενεσι των ζ̣ω̣ω̣ν· α̣λ̣λ̣
[ουδε μανεις ετε]ρ̣ους α̣ν̣ ειπ[οι] τις η [του]ς̣ [το]κ̣[ε

[ας ειναι κηδεται γαρ α]δ[ι]δακτ[ω τ]ῃ φυσει το
[πεποιηκος αιει του γ]ενομενου και σ[ω]τηριας
[αυτου και διαμονης της] ε̣[ισ]α̣[πα]ν πρ[ο]νο̣ι̣α̣[ν]
[εχει τους ουν εκ φυσεως σ]υνα[γ]ωνιστας υ[παρ]
τ
[χοντας εις εχθρων μετ]ε̣λ̣θ[ει]ν̣ α̣ξιν ε̣σ̣[που]
[δασε κατηγορους επ]ιστη[σας τους δ]εον
[τως αν συναγορευον]τας πατ[ερα και μ]ητ̣ερ̣[α
[ιν υφ ων εικος ην] σωζεσθαι μ[ονων] πα[ρ]απο
[λωνται εαν γαρ τιν]ι φησι ῆι ῡς [απειθ]ης κα[ι α

Fol. 6 recto.

. . . . . .
ημ]ων· συμβολοκ[οπων 14
λιθοβοληςουσ]ιν αυτον οι [
] πονηρον εξ ημ̣[ων
. . . . . .

Fol. 6 verso.

. . . . .
τ]ουτο οκνω [
προ]διδοναι διεγ[νωκοτα
λεκ]τεον· ο τε [[δε]] μη [
. . . . .

Fol. 7 recto.

σοη
ορνις και τα παραπλησια ποικιλως αρτυσ[αι] 219
και κατασκευασαι και οσα αλλα οψα ηδυναι

ρ
περιττοι την επιστημην [ε]ισιν ευτ[[ρ]]επεῖς
οψαρτυται μυρια γ̣α̣ρ̣ χωρις ων ηκουσαν
η ειδον αλλα εκ της συνεχους μελετης και
τριβης των εις αβροδιαιτον και τεθρυμμε
νον τον αβιωτον βιον επινοησαι δεινοι·

αλλα γαρ ουτοι παντες εδειχθησαν ευνου 220
χοι σοφιας αγον[ο]ι προς ον δε συμ[βατηρι]ους
τ[ι]θεται σπονδ[α]ς ο γαστρις βασιλευς [νους
οινοχοο[ς] ην φιλο[ι]νον γαρ υπερφυ[[. . [. . . .
το ανθ[ρ]ωπων γενος· και προς μονον ε̣σ̣τ̣ι̣
τουτο δ[ιαφ]εροντως ακορ[ε]σ̣[το]ν̣ ε[ι] γε υπνου
μεν και εδωδης κα[ι] συνου[σιας] και των ομοι
ων α[πλη]ρωτ[ο]ς ο[υ]δεις ακρ[α]του δε σχεδο̄
απαν[τες και μαλιστα οι]ς το πραγμα ασκει
ται πιον[τ]ες γαρ ε̣[τι διψ]ω[σ]ι̣ [κ]αι αρχονται μ̄ε 221
απο [τ]ων βραχυτ[ερω]ν κυαθων· προϊοντες
[δ]ε ταις μειζοσ[ιν οι]ν̣[ο]χοαις ενχειν παραγ
γελλουσιν· επε[ιδαν] δε α̣κ̣ρ̣οθωρακες γενομε
νοι και ανθωσ[ιν] ουκ[ε]τ̣ι̣ κ̣[ρ]α̣[τε]ιν εαυτων
δυναμενοι τας οινηρυσει[ς κ]αι αμυστεις
και τους κρατηρ[α]ς ο[λ]ους προσενεγκαμενοι
ακρατου̣ς σπω[σι]ν̣ αθρωους μεχρι αν η βα

Fol. 7 verso.

σοθ
[θ]ει υπνω δαμασθωσι η των ογκων απο
[π]ληρωθεντων υπερβλυση το επεισχεομε
νον· αλλα και τοτε ομως η απληστος εν αυ 222
τ[οι]ς ο̣ρεξις ωσπερ ετι λειμωττουσα μαι
μαῑ εκ γαρ αμπελου Σοδομων η αμπελος
αυτων· ην φησι Μωυσης· και η κληματεισα αυ
ο
των εκ Γομορρας· η σταφυλη αυτων χλ[[ο]]ης
βοτρυς πικριας αυτοις· θυμος δρ[α]κοντων
ο [οινο]ς αυτω̣ν̣· και θυμο[ς] ασ[π]ιδων α̣ν̣ι̣α
[τος] Σοδομα μεντο[ι] στειρωσις και τυ
φ̣[λω]σις ερμηνευεται αμπελω [δ]ε κα[ι το]ι[ς
εξ αυτης γινομενοι[ς] απεικαζει τους οι
νοφλυ[γ]ιας και των α[ι]σχιστω[ν η]δονων
ηττους α [δ' αι]νιττεται τοιαυ[τα εσ]τιν ευφρο 223

15 συνης μεν α[λ]ηθους [ο]υδεν ενπ[εφ]υκεν τη
του φα[υ]λου ψυχη φυτο[ν] ατε ουχ υ[γιαι]ν[ο]υσα[ις
κεχρημενη ρ[ιξαις αλλ ε]μ[πεπρησμ]εναις
και τεφρωθε[ι]σαις [οποτε] ανθ υδατος τας
κεραυνιους φλογας θ[υ τη]ν κατα α[εβ]ων
20 καλως δικασαντος δι[ην] ο ουρανος α[[σ]]
σβεστους ενειφε ακροτ[η]τος δ επιθυμι
ας της εστει[ρω]μενης τα καλα κα[ι] πεπηρω
μενης προς παντα τα θεας αξ[ι]α ην αμπε
λω παραβεβληκεν ουχι τη καρπων

MSS. = GUFH.

5 verso 3. *εξ αν[α]γκη[ς]*: om. MSS.
6. *ψησάμενος* for *ψηφι*. G.
8. *μεταβλασταν[ον]τα*: l. *μητε βλ.* with MSS. (*μήποτε* H).
9. *τουτω*: *ταὐτῷ* rightly MSS.
10. *αφανενεται* is for *αφαναινεται*.
13. There hardly seems to be room in the lacuna for *φυσικωτατην την* or *φυσικωτατα την*, as conjectured by Wendland, and probably the papyrus agreed with F in omitting *την*.
14–15. Why *εξηλ?]θε παλιν* was originally written is not clear. The letters *θεπαλιν* have dots placed above them.
16. The supplement at the end of the line is slightly longer than would be expected.
17. *περιπατεῖ* F.
18. *πας*: om. L.
19. *επει δ αν*: *ἐπειδὰν δέ* MSS.

5 recto 2. *[τη]ν . . . απαιδευσιαν*: so Turnebus, Wendland; *τῆς ἀπαιδευσίας* UFH, *τῆς ἀπαιδευσίαν* G.
[τ]ου: so Wendland with Richter; om. MSS.
6. *πη[γης*: *γῆς* G.
8. *ουδενι*: so D (Io. Damasc. *Sacra Paral.*); *οὐδὲν οὐδενί* MSS.
εκδιδουσαι: so FH; *ἐκδιδοῦσα* GD, Wendland, *ἐκδιδοῦται* U.
10–11. The reading of the papyrus was evidently longer than the ordinary text, which is *γοῦν κατὰ ἀναγώγων*. If *[κατα ανα]γωγων* is rightly restored, something additional preceded.
12–14. *ως . . . συμμαχοι*: om. H.
20. *ουν*: om. F.
23. *συναγορευον]τας* (Wendland) suits the space better than *συναγορεύσον]τας* (GUH); *συναγορεύοντα* F.
24. *πα[ρ]απο[λωνται*: so GUH, Wendland; *παραπόλλωνται* FL. *παραπο|λλωνται* would be an irregular division.

25. *ηι υ(ιο)ς*: *υἱὸς ἢ* MSS.; but *ἢ υἱός* is the order in the LXX (Deut. xxi. 18). U omits *ἀπειθὴς . . . φωνῆς.*

6 recto 3. *ημ[ων*: l. *υμων* with the MSS.

6 verso 3. The deletion of *δε* (om. MSS.) is probably due to the corrector.

7 recto 2. *κατασκευασαι*: *σκευάσαι* H.

3. *ευτρεπεις*: so Mangey and Wendland from a Trinity College MS.; *ευπρεπεις* others. The corrector's *ευτερπεις* is novel.

4. *γαρ*: om. MSS.

5. *η*: *και* G.

συνεχους: so H, Wendland; *συνεχούσης* GUF.

6. *των*: so GF: *τόν* U, *τῆς* H.

10. *τίθενται* HL. l. *γαστρος.*

11. *ἦν οἰνοχόος* F. At the end of the line *υπερφνως* was originally misspelled, but what was written is doubtful.

12. *εστι*: om. MSS.

20. The papyrus confirms Wendland's insertion of *δέ*, which the MSS. omit, after *ἐπειδάν.*

21. *και ανθωσ[ιν]*: l. *χλιανθ.* with the MSS.

22. *ουηρυσει[ς*: the papyrus gives the correct spelling (Turnebus); *οἰνηρεύσεις* MSS.

αμυστεις: *τοὺς ἀμυστεῖς* MSS., *τὰς ἀμύστεις* Turnebus, Wendland. H omits *τὰς οἰν. . . . προσενεγκάμενοι.*

24. *ακρατους σπω[σι]ν*: *ἀκράτου σπῶσιν* U, Wendland, *ἀκράτους πίνωσιν* GFH, *ἀκράτους πίνωσιν* vulg. *υ* in the papyrus has been altered apparently from *ι.*

αθρωους: *ἀθρόως* MSS. The spelling *μέχρι* is also found in G; *μέχρις* others.

7 verso 1. After *δαμασθῶσιν* H repeats *οὐκέτι κρατεῖν ἑαυτῶν δυνάμενοι.*

3. *εν*: om. U.

4. *ο* of *ορεξις* has the appearance of having been crossed through.

μαιμαι: *μαρμάζει* MSS., *μαιμάζει* Benzelius, Wendland; *μαιμᾷ* was conjectured by Mangey. The stroke above *ι* apparently here does duty for a circumflex accent; a somewhat similar stroke is employed in the Coptos papyrus of Philo, according to Scheil, p. iv.

5. *αμπελου*: *τοῦ ἀμπέλου* GUF, *τὸ ἀμπ.* H, *τῆς ἀμπ.* Turnebus, Wendland.

6. *ην*: *ἢ* MSS. *κληματεισα* is a slip for *κληματις.*

7. *χολης*: *σταφυλὴ χολῆς* MSS., as in the LXX.

8. *ὁ βότρυς* H.

11. *ἄμπελος* H.

12. *οινοφλυ[γ]ιας*: *οἰνοφ. καὶ λαιμαργίας* MSS. (om. *καί* G).

14–15. *ἀφροσύνης* F, *εὐφροσύνη μὲν ἀληθῆ οὐδέ* H.

15–16. *τῆς . . . ψυχῆς* H. *φιλαύτου* for *φαύλου* L.

17. A dot at the end of the line is probably accidental.

19. If *ασεβων* was written, the letters *εβ* were strangely cramped; perhaps *ε* was omitted.

20–21. For the alteration of the word-division cf. Fol. 9 recto 17.

21. *ενειφε*: *ἔνιφεν* F, *ἔνηφεν* UH, *ἐνέφηνεν* G.

ακροτ[η]τος: so GUFL^2, *ἀκρότητα* HL^1; *ἀκράτορος* Wendland with Mangey.

22. *τα . . . πεπηρωμενης*: om. U.

De Mercede Meretricis.

(Mangey, ii. 268.)

Fol. 9 verso.

[τα αφ]ην και πασ[α]ν αισθησιν και τω̣ι τ[ης] α̣κ̣
]α
[. . . σ]ε̣ως αφηδυνασα προσαγωγω̂ι τας αλλας
[νοσους] και κηρας εαυτης ουκ εμηνυσεν· αι̣ς
[εξ αν]αγκης εκεινα αιρουμενος χρησηι ϊνα
[αυρα τι]νο[ς ω]φελιας επαρθεις εντος αρκυων
[ληφθη]ς [ισθι ο]υν ω ὗτος ὁτι γενομενος φ[ι]
[ληδονο]ς π̣[αντα] εξεις ταυτα· πανουργος θ[ρ]α
[συς αναρμοστ]ος αμ[[ε]]ικτος δυσχρηστος
[εκθεσμος αρ]γαλέος· ακραχολο[ς] ανεπισχε
[τος φορτικος α]νουθετητος ευχερης κακοτε [ ]
[χνος αδιαγω]γος αδικος ανισος ακοινωνητο[ς]
[ασυμβατος] ασπονδος πλεονεκτης κακονο
[μωτατος αφιλος α]οικος απολις στασιωδης
[ατακτος ασεβης] ανι̣ερος αϊδρυτος αστατος
[ανοργιαστος βεβηλο]ς ενα̣γης· βωμολοχος αλα
[στωρ παλαμναιος ανελευ]θερος αποτομος
[θηριωδης ανδραποδωδης δει]λος ακολαστος
[ακοσμος αισχρουργος αισχροπαθης] αχρω
[ματος αμετρος απληστος αλαζων] δοκησι
[σοφος αυθαδης βαναυσος βασκανος φιλε][[ν̣]]
. . . . . .

Fol. 9 recto.

[ητο]ς δυσωνυμος δυσευρετος δυσ . [. . . . .
εξ[ω]λης κακονους ασυμμετρος ακα[ιρολο
γος μακρηγορος α̣δολε[σ]χης αερομ[υθος κο
λαξ νωθης απερισκεπτος απροορ[ατος α

προνοητος ολιγωρος απαρασκευο[ς απει
ροκαλος πλημμελης σφαλ[λομ]ενο[ς διαπι
πτων αδιοικητος απροστ[ασιασ]τ[ος λιχνος
αγομενος διαρρεων ενενδ[οτος δολιωτατος
διχονους διγλωσσος επιβο[υλος ενεδρευ
τικος ραδιουργος αδιορθωτ[ος ενδεης αει
αβεβαιος αλητης [[σ ε]]π[[ω ο]]μενος φ[ορα χρωμε
νος επιβουλος· επιχειρητος επ[ιμανης αψι
κορος φιλοζωος δοξοκοπος β[αρυμηνις βα
ρυσπλα[[γ ν]]χνος βαρυθυμος βα[ρυπενθης δυσ
οργητος ψοφοδεη[ς] υπερθε[τικος μελλητης υ
ποπτος απιστος [δυσιατος καχυπονους δυ[[σ]]
σελπις [α· εριδακρυς [επιχαιρεκακος λελυττηκως
παρα[κε]κομ[μενος αδιατυπωτος κακομη
χαν[ος αισχροκερδης φιλαυτος εθελοδουλος
εθε[λεχθρος

. . . . . .

9 verso. The page-numbers of this leaf are not preserved, the upper margin being imperfect.

1–2. *τωι . . . προσαγωγωι τας*: so Mangey with M Vat; *τῶν . . . προσαγωγάς* others. At the beginning of l. 2 there has been some correction of *ακροασεως*, but its nature and reason are doubtful. Besides adding *α* above the line, the second hand seems to have retouched the *ε*.

3. *εμηνισεν* was apparently written by the first hand.

6. *ο]υν*: so Mangey with M; om. others.

7. *εξεις*: *ἔσῃ* Mangey with no v. l.

9. *ακραχολο[ς]*: *ἀκρόχολος* Mangey.

20. For another substitution of *γ* for an original *ν* cf. recto 14.

9 recto 1. The vestige of a letter before the lacuna is indecisive between *δυσεφικτος* (M) and *δυσφευκτος*.

3. *γ* of *μακρηγορος* has been altered, perhaps from *λ*. The corrector's spelling *αιδολεσχης* is found in MSS.

4. After *νωθης* the ordinary text has *βαρυπενθής, δυσάλγητος, ψοφωδεής, ὑπερθετικός*, which words occur below in ll. 14–15 with the variant *δυσ]οργητος* for *δυσάλγητος*.

8. *ενενδ[οτος*: so vulgo; *ἀνένδοτος* Mangey with M. In *αγομενος* the remains of the letter following *α* suggest *χ* rather than *γ*.

10. The first ρ of ραδιουργος has been corrected; apparently δ or λ was originally written.

At the end of the line αει, which is absent in M, is required to fill the space.

11. επομενος, as originally written, is the ordinary reading; ἐπτοημένος M. The corrector's σπώμενος is not mentioned as a variant by Mangey.

12. επιβουλος: om. vulgo. The word has already occurred in l. 9.

επιχειρητος is found as a v. l. in Dion. Hal. *Ant. Rom.* iv. 29; εὐεπιχείρητος vulg.

14–15. Cf. note on l. 4. The letters οπ in υποπτος have undergone some correction.

16. απιστος: om. vulgo, the word having occurred above (Mangey, p. 268. 42); cf. note on l. 12.

17. εριδακρυς, v. l. αριδακρυς, which is the usual form.

II. NEW CLASSICAL TEXTS.

1174. SOPHOCLES, *Ichneutae*.

Height 18·3 cm. Late second century.
Plate II (Cols. iv–v).

That Satyric Drama should be represented by but a single play, and that too by the youngest of the three great tragedians, has often been deplored. A specimen by Aeschylus, commonly reckoned the greatest exponent of the art (Diog. Laert. ii. 133, Pausan. ii. 13. 5), or of Pratinas, might have been a more welcome gift, but in presenting us with the considerable remains here published of the *Ichneutae* of Sophocles, fortune does something to remove a reproach and to fill one of the many gaps in the history of Greek dramatic art.

The greater part of this papyrus was obtained in 1907, but some minor fragments made their appearance close by in the previous winter, when the main portion of **1175** was found. That text is apparently a sister-MS. to the present, and the work of the same scribe; and it is quite likely that some of the smaller pieces placed there belong to **1174**, while, on the other hand, among the miscellaneous fragments assigned to the *Ichneutae* there may be a few stragglers from **1175**. The difficulty of distinguishing is further increased by the fact that the finds to which **1174** and **1175** belong include a number of prose fragments written in a closely similar if not identical handwriting.

This hand is seen at its best in **1174**. It is a fine specimen of the common oval type, slightly inclined, and executed with much firmness and precision. It may, I think, be assigned with probability to the closing decades of the second century, a date suggested as well by the character of the uncial script as by the occasional cursive marginalia. The columns, which contain from 26–7 lines, tend to lean over a little towards the right, so that the last line of a column generally projects to the left of the first by the space of two or three letters. Choral odes are distinguished from iambics by indentation, as in the *Hypsipyle* papyrus (**852**), where too, as here, the parts of an iambic verse which is divided between two or more speakers are written below one another in separate lines (viii. 15 sqq.; cf. **1177**). Paragraphi and diaereses were inserted by the original scribe, and to him are also due the stichometrical figures, which mark off the lines by hundreds (cf. e.g. **841**, **852**). Stops, which are usually in the form of a high dot, though points in the medial and low position occur, accents, breathings, marks of elision and long or short quantity, all of which are fairly frequent, and other occasional symbols, including a low-placed comma to separate words

(viii. 19; cf. e.g. **1082**), the coronis marking the beginning and end of the first chorus (iii. 4, 19), and the χ surmounted by an iota sometimes inserted as a *nota bene* in the left margin, are largely, at any rate, subsequent additions, often easily distinguishable by the darker colour of the ink; and they may be attributed to the revisor who has not only corrected the text but inserted a number of various readings. Some of these he kindly refers to their source, the authority most frequently named being Theon, a grammarian who flourished in the Augustan period and was probably cited in **841**. ii. 37. A few references are made to Αρν and Αρ, of which the former probably, and perhaps the latter also, means Aristophanes (cf. **841**), and to a name appearing as N with a vertical stroke through the middle, possibly Nicanor (cf. note on iv. 23). Explanatory notes are rare; there is one of some length apparently in Frs. 23 (*a*), (*b*), while a bare gloss occurs at iii. 6. The *dramatis personae* are specified here and there; a single stage direction is put in the body of the text at v. 2. The accentual system, which is similar to that of other papyri of the period (e.g. **841**, **852**, **1082**), calls for no detailed notice.

The numerous fragments in which this papyrus was recovered have fortunately fitted together in a very satisfactory way, producing large remains of seventeen columns from the beginning of the play. Of these the first fifteen are certainly successive, as is shown by the stichometry; the remaining two, which are very scantily represented, perhaps follow immediately, and at any rate are not separated by more than a slight interval; cf. the note on Col. xvi. Up to a point the course of the action is thus clear; and the story of the *Ichneutae* turns out to be something very different from what it was conjectured to be by Welcker, to whom the title suggested the wanderings of Europa (*Nachtrag*, pp. 311–12). Yet one of the three extant fragments, had its reference been perceived, would have given the clue: the fragment which describes the abnormal growth of the youthful Hermes and occurs in the papyrus at xi. 12–13, establishing beyond question the identity, already sufficiently evident, of the drama. It is the myth of the infant god's exploits, his theft of Apollo's cattle and his invention of the lyre, that provides the plot. The scene is laid on Mt. Cyllene in Arcadia (ii. 4), and the characters are Apollo, Silenus and the Satyric chorus, the nymph Cyllene, and doubtless Hermes himself, though the papyrus breaks off before he appears. In the πρόλογος Apollo announces the loss of the cattle, for which he has vainly sought in the northern districts of Hellas, and offers rewards for their discovery (i–ii. 11). Silenus then comes forward, with the Satyrs in attendance, proffering his services, and Apollo promises them their freedom, as well as gold, for success (ii. 12–iii. 4). The Chorus sing a short ode (iii. 5–19) and then, urged by Silenus, start out on the quest; they are the

'Trackers' from whom the play was named. Confused traces of the cattle are soon found (iv. 15-v. 19), leading towards the entrance to a cave-dwelling (*ῥῆγμα γῆς*, Philostrat. *Imag.* i. 26). But at this point the seekers are alarmed by strange sounds, the notes of the newly-invented lyre upon which Hermes was playing within (v. 20–vi. 6). Silenus upbraids them roundly for their cowardice, and promises them the encouragement of his presence (vi. 7–viii. 11); they take heart and sing a lively little stasimon, which is unfortunately much damaged. Then again the terrifying sound is heard, and they are with difficulty restrained from decamping by Silenus, who at last himself beats loudly at the cave's mouth (ix. 2–4). The nymph Cyllene emerges, and after remonstrating against their unseemly behaviour (ix. 6–27), and warning them of the necessity for secrecy, explains that she is the nurse of the child lately born to Zeus and Maia, and tells them of his astonishing growth (xi. 8–13) and of the lyre which he had made from the shell of a tortoise and some cowhide (xi. 14–xiii. 4). This provides the 'Trackers' with another clue; and they express their suspicion that the hide was obtained from the cows of Apollo (xiii. 5–13). Cyllene indignantly repels this accusation, and is still stoutly maintaining the innocence of Hermes at the end of Col. xv. Here there is a lacuna; of the next column, if it was the next, all that remains is a marginal variant containing the words 'cows' dung', and in Col. xvii. represented by the beginnings of the last sixteen lines, Apollo, summoned by Silenus and the Satyrs, reappears upon the scene, and apparently accepts their evidence as entitling them to the promised reward (xvii. 18–19). In the gap between xv. 22 and xvii. 5, therefore, the proofs were reinforced and Cyllene's discomfiture completed. What happened next is a matter of conjecture; presumably the sequel was in the main that of the Homeric *Hymn*: Hermes was confronted with Apollo, and appeased him with the gift of the lyre. This *dénouement* may not have occupied more than another two or three hundred lines; if the *Cyclops* is an average specimen, the length of Satyr-plays was considerably less than that of tragedies.

It is perhaps somewhat surprising that the name of Sophocles has not previously figured in the list of authors known to have treated this ancient myth. Antoninus Liberalis, who (c. 23; cf. Ovid, *Met.* ii. 676 sqq.) relates the incident of the informer Battus, quotes as sources the Ἑτεροιουμένων α′ of Nicander, the Μεγάλαι Ἠοῖαι of Hesiod, the Μεταμορφώσεις of Didymarchus, the Ἀλλοιώσεις of Antigonus, and the Ἐπιγράμματα of Apollonius Rhodius. Alcaeus is also known to have dealt with the story in a hymn to Hermes (Fr. 5; cf. Pausan. vii. 20. 4). Of the later authorities the chief is Apollodorus (iii. 10. 2), whose version is analogous to that of the Homeric *Hymn*, though differing in certain details. In particular, he inverts the order of the *Hymn* in making the theft of the cows

precede the invention of the lyre. Whether Apollodorus used any source other than the *Hymn* is a question on which opinion has been divided. Some scholars have maintained that his discrepancies came out of his own head (cf. Gemoll, *Die Homerischen Hymnen*, pp. 191–2). So much, at any rate, is now clear, that in regard to the sequence of the two events he was anticipated by Sophocles, who likewise represented Hermes as utilizing the cattle for the production of the lyre. It does not necessarily follow that Sophocles originated this conception, or that he was responsible for the introduction of the nymph Cyllene, although the earliest authority for her in this connexion has hitherto been Philostephanus (Schol. Pindar, *Ol.* vi. 144 Φ. ἐν τῷ περὶ Κυλλήνης φησὶ Κ. καὶ Ἐλίκην θρέψαι, sc. τὸν Ἑρμῆν; cf. Festus *ap.* Paul. Diaconus, *De Verb. Signif.*, s. v. Cyllenius . . . *alii quod a Cyllene sit nympha educatus*). To the poet himself, however, may reasonably be attributed two innovations at least in the story, which are bound up with his dramatic treatment of it, the discovery of the thief by means of the Satyrs, and the transference of the hiding-place of the cattle from the neighbourhood of the Triphylian Pylos to Mt. Cyllene, a course dictated by the unity of place. With reference to the invention of the lyre, it is of interest to note that this subject had a peculiar attraction for Sophocles as an expert on the instrument. We are told in the anonymous Βίος Σοφοκλέους that he turned his accomplishment to account by appearing in the *Thamyras* (κιθάραν ἀναλαβὼν ἐν μόνῳ τῷ Θαμύριδί ποτε ἐκιθάρισεν· ὅθεν καὶ ἐν τῇ ποικίλῃ στοᾷ μετὰ κιθάρας αὐτὸν γεγράφθαι φασί); and in the present play too it is highly probable that, as Wilamowitz suggests, the dramatist took an active though unseen part by producing behind the scenes the strains which terrified the Satyrs.

Apart, however, from the musical interests of the poet, for the purposes of Satyric drama the theme was well chosen. There was a strong element of comedy in the thievish and lying propensities of the infant god, which, according to the Homeric *Hymn*, provoked Zeus himself to great laughter; and we may surmise that it was in the later scenes, when the mischievous child was confronted with the indignant Apollo, that the humour of the piece was chiefly developed. So far as the papyrus extends there is nothing so amusing as the scene in the *Cyclops* where Silenus acts as cup-bearer to Polyphemus. The imitation by the Satyrs of dogs upon the scent no doubt lent itself to fun of a rather boisterous kind, though there is throughout much less coarseness than in the drama of Euripides—not that Sophocles' Satyric plays were always above reproach in this respect. Small comic touches are also noticeable here and there, such as the comparison of the Chorus starting on the search to colonists setting out for new lands (iv. 17), or the invitation which seems to be addressed by Silenus to the spectators to give information (iv. 5).

But there is a general air of light-heartedness and good humour which in the complete piece must have been very attractive. A certain amount of popularity is argued by the existence of the present copy; and as Wilamowitz points out, there is some reason to suppose that Euripides was moved to emulation. In the *Antiope* of Pacuvius an enigmatical description of the tortoise, similar to that in Col. xii, was given by the lyre-player Amphion (Cic. *de Divin.* ii. 133; cf. note on xii. 2). It is most probable that this feature was derived from Euripides, whom Pacuvius in the *Antiope* seems to have followed closely (Cic. *De Inv.* i. 94; *De Fin.* i. 4). If that were so, a *terminus ante quem* for the appearance of the Ἰχνευταί is provided, since the production of Euripides' *Antiope* did not long precede that of the *Frogs* of Aristophanes in B. C. 405 (Schol. *Frogs* 53). But in any case our play may reasonably be placed considerably earlier than this, if only on account of its metrical strictness (see below).

Upon the much discussed question of the garb of the Chorus in Satyric drama (cf. Wernicke, *Hermes*, xxxii. pp. 290 sqq.; Reisch, *Festschrift Gomperz*, pp. 451 sqq.) the fragments throw no new light of importance, but confirm the indications of the *Cyclops*. As there (ll. 13, 42, 100, 369) the Satyrs, who are addressed as θῆρες and θηρία (vi. 9, 15, ix. 6; cf. *Cycl.* 624), are the sons of Silenus (vi. 15, vii. 5, viii. 13, ix. 13), from which it is reasonable to infer identity of nature. The upholders of the goat-type can hardly claim as a proof of their view the simile of the goat in xiv. 16, for that has a quasi-proverbial cast, and does not imply that the person to whom it was applied was habited as a goat, though it might gain point if he were. Certainly, if the goat-form was employed at all on the Attic stage, it would be expected in a play the scene of which is laid in the mountain-haunts of Pan.

In the matter of language the *Ichneutae* falls fairly into line with conclusions previously formulated concerning the Satyric drama, which occupied an intermediate position between tragedy and comedy. The diction is predominantly tragic, but there is some slight admission of the words and phrases of common parlance: v. 7 *ναὶ μὰ Δία* (cf. *Cycl.* 555, 558, 586), v. 9 *τουτί*, vi. 13 *φαλῆτες* are instances, the speaker in each case being Silenus or the Satyrs. Exclamations and interjections are frequent, as in comedy, e. g. iii. 7 *ἀπαπαπαῖ* (cf. *Cycl.* 110, 572 *παπαῖ*, 503 *παπαπᾶ*), iii. 8 *ὦ ὤ*, iv. 2, viii. 25, xvii. 9 *ἰώ*, iv. 7 *ἄγ' εἶα*, 22 *ἰδοὺ ἰδού*, v. 20 *ὒ ὒ ὒ ὒ*, vii. 12 *ὒ ὒ ὒ*, *ψ ψ*, *ἃ ἃ* (cf. *Cycl.* 49 *ψύττα*, 157 *ἃ ἃ ἃ*), xvii. 5 *ἰοὺ ἰού* (cf. *Cycl.* 464). A leaning towards popular speech is also to be discerned in certain homely figures and comparisons, v. 16–17 *ἐχῖνος ὥς τις ἐν λόχμῃ . . ἤ τις πίθηκος κύβδα*, vi. 8–10 *μάλθης . . . σώματ' ἐκμεμαγμένα . . . ἐν πάσῃ σκιᾷ φόβον βλέποντες*, 23 *φοβεῖσθε παῖδες ὡς πρὶν εἰσιδεῖν*, xiv. 16 *ὡς τράγος κνήκῳ χλιδᾷς*. The diminutive forms which are rather frequent in the *Cyclops* are not here in evidence. On the whole

the Silenus and Satyrs of Sophocles show more restraint in language as well as in sentiment than those of Euripides.

This observation can be extended also to the metre, and the common doctrine concerning the Satyric trimeter must be applied to Sophocles with some reserve. Resolution is indeed commoner than in the tragedies. Statistics collected by A. Mancini, *Il dramma satirico*, pp. 82 sqq., show for the fragments of Sophoclean Satyric dramas a proportion of about 1 resolution in 6 lines. In the *Ichneutae* the proportion is somewhat lower, about 1 in 8; but this is more than twice as frequent as in the tragedies, where the ratio is about 1 : 17. Of the tribrachs all the instances are in the third (i. 12, v. 14, ix. 6, xiii. 14, 20 (?)) or the fourth (iv. 18, v. 7, vii. 9, ix. 25) foot, and the dactyls all in the third (v. 9, 15, 18, 21, 22, vi. 22, ix. 26, x. 19, xiv. 17). The position of the tribrachs must, however, be to some extent accidental, since in the Fragments they are found elsewhere. An anapaest in the first foot occurs not improbably in i. 15; in v. 17 the papyrus gives an anapaest in the fourth foot, but the passage is suspect on other grounds, and the metrical severity which marks the rest of the play is strongly in favour of emendation. There is no instance of double resolution within a verse, nor can a case be cited from the Fragments. In Fr. 305, to which Mancini refers, the *α* of *θέατος* was probably long. The iambics of the *Cyclops* show very much greater freedom. It has been pointed out (e. g. by Hermann, *Elementa doctr. metr.* p. 125) that this freedom is chiefly apparent in the lines spoken by Silenus or the Satyrs. In the *Ichneutae* the distinction is less clear; the tribrachs are fairly evenly divided, but Silenus or the Satyrs are responsible for all but two of the dactyls. Besides the trimeters there is the curious novelty of a dialogue of about 30 lines in iambic tetrameters (xii. 2–xiii. 4).

The lyrical parts are, like those of the *Cyclops*, somewhat slight, and probably this reduction in scale was a usual feature of Satyric drama. In two places a short strophe is separated from the antistrophe by passages in dialogue; x. 1–8 = xi. 20–7, xiii. 5–11 = xiv. 20–6; cf. xvii. 5–7 = 10–12. The other strophes are free. A large use is made of cretics (x. 1–8, xiii. 5–11, xvii. 5–7). In the parodos (iii. 5–19) a considerable dochmiac element is remarkable; the longest stasimon, vii. 12–viii. 12 consists largely of anapaests and proceleusmatics, with some admixture of cretics.

In the reconstruction of this and the two following papyri I am under deep obligation to Professor U. von Wilamowitz-Möllendorff, who saw copies at an early stage, and both then and since has rendered generous assistance. I am also not a little indebted to Professor Gilbert Murray, and have received some useful suggestions on the Sophoclean texts from Mr. A. C. Pearson.

Col. i.

λ
[. . . . .]ν̣αγγελω[.]ροτο[
[. . . . .]χνοῦμ̣α̣ι̣τελει̣[
[. . . . .]π̣οπροθεν·
[. . . .]ο̣ι̣[. . . . .]λ̣οφονφρενι
[. . . .]τα[. . . . .]υ̣σ̣αμολγαδασ ᾳ[
[. . .] . ουσ[. . . . .]απορτιδων
[. . .] . ταφ̣ρ̣[. . . . .]νιχνοσκοπω ·διαϛ[
[. . .]ραι̣α̣ϊον[. . . . .]στάθμουκἄπης λα[
[. . .]ι̣ν̣ω̃στεχνᾳ̣[. . . . .]γὼὐκανωιομην ου̣ην[
[. . . .]νθεωντιν[. . . . .]ερωνβροτων
[. . . .]αιτόδ'εργ[. . . . .]προστολμηνπεσειν·
[. . . . .]'ουνεπέιπερ̣[. . .]θ̣ονεκπλαγειισοκνωι
[. . . .]ω·ματευω[[ν]]παντελεσκήρυγμ'εχων
·ο·
[. . . .]σβροτοιστεμηδέν'αγνοεινταδε·
[. . . . .]υθιαιγαρέμμαν[[ε]]ϊσκυνηγετω·
[. . . . .]ωνδεπηλθ[.]νφ[.]λ̣α̣τ[. .]παντοσστρατ[ ]του·
[. . . . .]τ̣ισ[. . . . .] · [
. . . . . .
]σ[
[. . . . .]λ̣[ ]κιο[
[. . . . .]ι̣σ[ ]π̣ειτα[
[.]αθεσσαλων[ ]πεσσύθ[
βοιωτιαστεγ[ ] · [. .]λ[ ] · ο̣υ[
[. . . .]τ̣αδ[ ] · [
. . . . . .

Col. ii.

[. . . . .]σδωρικο[
[. . . . .]τον'ενθ̣[
[. . . . .]η̣κωξυν̣[.]α̣ . [
[. . . . .]ληνηστεδι·[
[. . . . .]τ̣εχωρονεσδ'ν̣[ ]θ[. .]

Col. i.

(*Ἀπόλλων*) [*Πᾶσιν θεοῖς καὶ πᾶσι*]*ν ἀγγέλλω* [*β*]*ροτο*[*ῖς*
[*καὶ . . . . . δῶρ' ὑπισ*]*χνοῦμαι τελεῖ*[*ν*
[. . . . . *ἀ*]*πόπροθεν·*
[. . . .]*ον*[. . . . . *δύσ*]*λοφον φρενὶ*
[. . . .]*τα*[. . . . . *βο*]*ῦς ἀμολγάδας* α[
[*μόσ*]*χους* [*τε καὶ νέων νόμευμ*]*α πορτίδων.*
[*ἅπα*]*ντα φρ*[*οῦδα καὶ μάτη*]*ν ἰχνοσκοπῶ* διασ[
[*λαθ*]*ραῖ' ἰόν*[*τα τῆλε βου*]*στάθμου κάπης* λα[θρ
[*ἀφα*]*νῶς τέχνα*[*ισιν· ὡς ἐ*]*γὼ οὐκ ἂν ᾠόμην* οὔ(τως) ἢν [ἐν τ(ῷ) Θέω(νος).
[*σὔτ' ἂ*]*ν θεῶν τιν*[*' οὔτ' ἐφημ*]*έρων βροτῶν*
[*δρᾶσ*]*αι τόδ' ἔργ*[*ον ὧδε*] *πρὸς τόλμ*⟨*α*⟩*ν πεσεῖν.*
[*ταῦτ*]*' οὖν ἐπείπερ* [*ἔμα*]*θον, ἐκπλαγεὶς ὄκνῳ*
[*στείχ*]*ω ματεύω, παντελὲς κήρυγμ' ἔχων*
[*θεοῖ*]*ς βροτοῖς τε μηδέν' ἀγνοεῖν τάδε·*
[*ἀκολο*]*υθίᾳ γὰρ ἐμμαν*⟨*ὴ*⟩*ς κυνηγετῶ.*
[*Θρᾳκ*]*ῶν δ' ἐπῆλθ*[*ο*]*ν φ*[*ῦ*]*λα τ*[*οῦ*] *παντὸς στρατ*[*οῦ,* του.
[*ἀλλ' οὔ*]*τις* [. . . . .]. [
. . . . . .
[ ]*σ*[
[. . . . .]*λ*[ ]*κιο*[
[. . . . .]*ισ*[*ἔ*]*πειτα* [*δὲ*
[*τ*]*ὰ Θεσσαλῶν* [*τ' ἔγκαρπα πεδί' ἐ*]*πεσσύθ*[*ην*
Βοιωτίας τε γ[*ῆς πολυκτήτου*]*ς* [*πό*]*λ*[*εις,*]. οὔ(τως) [ἢν ἐν τ(ῷ) Θέω(νος).
[*ἔπει*]*τα δ*[*'*] . [
. . . . . .

Col. ii.

[. . . . . .]*ς Δωρικο*[
[. . . . . *γεί*]*τον', ἔνθ*[*εν*
[. . . . . .] *ἥκω ξυν*[.]*α* . [
[. . . . . *Κυλ*]*λήνης τε δύ*[*σβατον*
[. . . . . .] *τε χῶρον ἐς δ' ὑ*[ ]*θ*[. .]

[. . . . .]μηνειταγρωστη[
[. . . . .]τωνενλογωιπαρ[ ]υ
[. . . . .]ειωννυμφογεννή[
[. . . .]ντισεστιπασιναγγελ[
[. . . .]ωρατουπαιωνοσ᾽ὅστ᾽ἴσα[
[. . . .] . τοχρημαμισθοσεσθ᾽οκε[
[. . . .]σουφωνηματὼσεπέκλυον
[. . .]ντοσορθιοισισυνκηρυγμασ[
[.]πουδηιτάδ᾽ἠπαρεστιπρεσβυτη[
[.]οιφοιβ᾽απολλονπροσφιλησευε[
θελωνγένεσθαιτῶιδεπεσσυθηνδρ[.] . . [.]
άνπωστοχρηματουτοσοικυνηγ[.]σω·
τ[.]ταγγε[. .]σμοικειμενονχρ[.]σ . [. .]τεφε
μα[. .]στεπ[. . . . .]αισ[. .]ρόσθεσ . [. . . . .]ν·
σ
παιδασδε . [. .]σόσοισι[. . .]αυε[.]βα[. .] . [. . . .]
. [. . . . .]᾽[.]νειπερεκτε[.]εῖσἄπερλεγεισ
[. . . . .] . [.]ω·μουνονεμπ[. . . . .]άδ[. .]
τα[. . . . .]οι·συδεμπεδου[. . . .]ν
[. . . . .]ρωνοστι[.]ε[.]θ᾽ετ[. . .]μ[.] . ε
[. . . . .]ισ . . [.]ε[.]ξητ[. . . . .]ορια[
[. . . . .]εσο . [
. . . . . .

Col. iii.

1 line lost.

[. . .] . α[ ]ι
τιτουτο·πο[. . . . .]εισ
ελευθεροσσυ[. . . . .]ων
χοσατυ ιθ᾽άγε . [. . . . .]
πόδαβά[. . . . .]ν ταιχν
απαπαπ[. . . . .]
ὠώ·σετοι[. . . . .]
επιθικλωπ[. . . . .]

[ὡς εἴτε ποι]μὴν εἴτ' ἀγρωτή[ρων τις ἢ
[μαριλοκαυ]τῶν ἐν λόγῳ παρ[ίσταται]υ
[ἢ τῶν ὀρ]είων νυμφογεννή[του γένους
[θηρῶ]ν τίς ἐστι, πᾶσιν ἀγγέλ[λω τάδε,
[τὸν φ]ῶρα τ⟨ὼν⟩ Παιῶνος ὅστις ἂ[ν λάβῃ,
[τῷδ' α]ὐτόχρημα μισθὸς ἔσθ' ὁ κε[ίμενος.
(Σιληνός) [ὦ Φοῖβε,] σοῦ φωνήμα⟨θ⟩' ὡς ἐπέκλυον
[βοῶ]ντος ὀρθίοισι σὺν κηρύγμασ[ι,
[σ]πουδῇ τάδ' ἢ πάρεστι πρεσβύτῃ [μαθών,
[σ]οί, Φοῖβ' Ἄπολλον, προσφιλὴς εὐε[ργέτης
θέλων γενέσθαι τῷδ' ἐπεσσύθην δρ[όμ]ο[ν,]
ἄν πως τὸ χρῆμα τοῦτό σοι κυνηγ[έ]σω.
τ[ό]τ' ἄγγε[λό]ς μοι κείμενον χρ[υ]σὸ[ν σ]τέφε
μά[λι]στ' ἐπ[. . . . .]αισ[ι π]ρόσθε σ . [. . . . . .]ν,
παῖδας δ' ἐμ[οὺ]ς ὅσσοισι [. . .]αυε[.]βα[. .] . [. . . .]
. [. . . . ιμ]' [ἃ]ν εἴπερ ἐκτε[λ]εῖς ἅπερ λέγεις.
(Ἀπ.) [. . . . . .] . [.]ω· μοῦνον ἐμπ[έδου τ]άδ[ε.
(Σι.) τὰ[ς βοῦς ἀπάξω σ]οι· σὺ δ' ἐμπέδου [δόσι]ν.
(Ἀπ.) [ἕξει σφ' ὁ γ' εὑ]ρὼν ὅστι[ς] ἔ[σ]θ'· ἐτ[οῖ]μ[α] δέ.
(Σι.) [. . . . . .]ισ . . [.]ε[.]ζητ[. . . . . ἀλλ]ότρια τ[
(Ἀπ.) [. . . . . .]εσο . [

Col. iii.

(Σι.) [ ]
(Ἀπ.) [. . .] . α[ ]ι
(Σι.) τί τοῦτο; πο[ι . . . . . λέγ]εις;
(Ἀπ.) ἐλεύθερος σὺ [πᾶν τε γένος ἔσται τέκν]ων.
Χο(ρὸς) Σατύ(ρων) ἴθ' ἄγε . [. . . . . .
πόδα βά[σιν τε . . . . . .]ν τὰ ἴχν(η).
ἀπαπαπ[αῖ . . . . . .]
ὦ ὤ, σέ τοι [. . . . . .]
ἔπιθι κλωπ[. . . . . .]

υπόνομακ[. . . . . .]
διανύτωνό[. . . . . .]
πατρικανγῆρ[. . . . . .]
πωσπαῖταλαθρι[. . . . .]ιανυχουτοᾶ
κλεμματαποσσι[. . . . .]πεγεγρεντθεω
10 ειπωσαντυχωπο . [. . . . . .]
πατριτ'ελευθερονβ[. .] . . μετ[.]
ξ
συνἀμαθεοσοφιλοσαγετω
πονουσπροφήνασαρίζηλα
χρυσουπαραδειγματα
20 σιληνο θεοιτυχη[.]αιδαιμονῖθυντηριε ε[. .]υντηριε·αρ·

τυχ[.]ινμεπραγοσοῦδραμημ'επειγεται
λειανάγρανσυλη[.]ινεκκυνηγεσαι
φ[.]ιβουκλ[.]παιασβουσαπεστερημενο[
[.]ωνέιτισοπτηρεστι[.]ηκατηκοοσ λ[
25 [.]μόιγ[.]ν[.]ιηπροσφιλη[.]δρασασταδε
[. . . . . .]'ανακτιπροστελησευεργ[.]τησ·
[. . . . . .]α[. .]τ[. .]στουλο[. .] . . αμα[

Col. iv.

μηνυ[ ]
ιωσ[ ]ηνεντ[ε]ω
ϊ̈πο[ ]υηνεντθεω
δ'ουδ[ ]
5 φησίντισ.η[ ]
εοικενήδηκ[ ]
χι άγ'εἶαδηπασσ[ ]
ρινηλατῶνοσμ[ ]
αυρασεάνπηιπρ[ ]
10 διπλουσοκλἄζω[. . . . . .]ν
ὕποσμοσενχρωι . [. . . . . .]
ουτωσέρευνανκαιπ[. . . . . .] .

ὑπόνομα κ[. . . . . .]
διανύτων ὁ[. . . . . .]
πατρικὰν γῆρ[υν . . . . . .]
πῶς πᾷ τὰ λάθρι[*α νύχια* δ]ιανύχ(ια)· οὕ(τως) τὸ (πρῶτον)
κλέμματα ποσσὶ [. . . . .] ἀ]πεγέγρ(απτο) ἐν τ(ῷ) Θέω(νος).
εἴ πως, ἂν τύχω, πο . [. . . . . .]
πατρί τ' ἐλεύθερον β[. .] . . *μετ*[.]
συνάμα θεὸς ὁ φίλος ἀνέτω
πόνους προφήνας
ἀρίζηλα χρυσοῦ παραδείγματα.

Σιληνό(ς) *θεοὶ Τύχη* [*κ*]*αὶ δαῖμον ἰθυντήριε,* ε[ἰθ]υντήριε Ἀρ(ιστοφάνης).
τυχ[*ε*]*ῖν με πράγους οὗ δράμημ' ἐπείγεται,*
λείαν ἄγραν σύλη[*σ*]*ιν ἐκκυνηγέσαι*
Φ[*ο*]*ίβου κλ*[*ο*]*παίας βοῦς ἀπεστερημένο*[*υ.*
[*τ*]*ῶν εἴ τις ὀπτήρ ἐστι*[*ν*] *ἢ κατήκοος,* λ[
[*ἐ*]*μοί* ⟨*τ'*⟩ [*ἂ*]*ν* [*ε*]*ἴη προσφιλὴ*[*ς*] ⟨*φ*⟩*ράσας τόδε,*
[*Φοίβῳ τ*]*'* *ἄνακτι* ⟨*συν*⟩*τελὴς εὐεργ*[*έ*]*της.*
[. . . . . .]*α*[. .]*τ*[. .]*ς τοῦ λό*[*γο*]*υ θ' ἅμα* [

Col. iv.

μήνυ[*τρα*
(*Χο.*) *ἰὼ σ*[οὕ(τως)] ἦν ἐν τ(ῷ) Θέω(νος).
ὑπο[ο]ὗ(τως) ἦν ἐν τ(ῷ) Θέω(νος).
δ' οὐδ[
(*Σι.*) *φησίν τις, ἢ* [
ἔοικεν ἤδη κ[
ἄγ' εἶα δὴ πᾶς σ[
ῥινηλατῶν ὀσμ[*αῖσι*
αὔρας ἐάν πῃ πρ[
διπλοῦς ὀκλάζω[*ν* . . . . . .]*ν*
ὕποσμος ἐν χρῷ . [. . . . . .]
οὕτως ἔρευναν καὶ π[. . . . . .] .

απαν̣ταχρησταακα[. . . . .]λειν χρησθαιο^{υ}ηνεν^{τ}θε^{ω}
α θεοσθεοσθεοσθεοσ·εα[. . . . . .]
εχειν̣έοιγμεν·ισχε·μ̣η . ρ[. . . .]τ̣ει
ταυτ᾽εστ᾽εκεινατωνβοωντ̣[.]σ̣ηματα
σιγ[.] θεοστιστηναποι[. . .]ν̣αγ̣ει
[—]
[[ε]]τιδρωμενω̂τα̂νητοδεον̣[. .] . νομε̣ν ἔτιδρ^{ω} [. .]τ̣ι̣χ
τιτοισ[.]ταυτηιπωσδοκει
δοκειπανυ
σαφη̣[.]αραυθεκαστασημαινειτα̣δ̣ε̣
ιδουιδου
καιτὸυπισημοναυτοτωνοπλωνπ̣α̣λ̣ι̣[.] ε̣πισ̣ί̣μωμ^{ο}ν^{ι}
άθρειμαλα
αυτ᾽εστιτουτομετρον[.]κμε[. . .]μ̣[.]ν̣ον
δρομωιο^{υ}ην
χ[.]ρει·χ̣ε̣τ̣[.] . ι·καιτα[. . . . .] . νε̣χου
[. . .]ο̣π̣ . [. . . . .] . [. . . . . .]μ̣ενοσ
. . . . . .

Col. v. Plate II.

ημε σ
ροιβδ·ει·άντιτων̣[. . . . .] . οῦσ[. . . . . .]οιβδημ᾽εά̆ν
ροιβδοσ
ουκεισακόυω̣π̣ω̣[. . . .]στουφθ̣[. . .]ματοσ
χ^{ι} αλλ᾽αυταμηνϊχ̣[. . . .]χωσ̣τί[[λ]]βοσταδε
κειναωνεναργη̣̂τ̣ωνβ̣[.]ωνμαθειναπαρα
εαμαλα
παλινστραφη̣̂τοιν̣α̣ὶ̣μαδίατ̣α̣β̣ημ̣ατ̣α̣
ειστόυμπαλινδεδορκεναῦταδ᾽εισιδε[. .]
τιεστιτουτι·τισοτροπ̣οστουταγματ[. .] πραγματοσ
ει[.]τουμπισωταπροσθενηλλακται·ταδαῦ
εναντί᾽αλληλοισισυμ . [. . . . .]μενα
δεινοσκυκησμοσειχ[. . . . . .]λατην
τίν᾽ αὐτεχνηνσυτην[. . . . .]ευρεσ·τιν᾽αῦ
πρόσπαιονωδεκεκλιμ[. . . .]κυνηγετειν

ἅπαντα χρηστὰ κα[ὶ . . . . . τε]λεῖν. χρῆσθαι· οὗ(τως) ἦν ἐν τ(ῷ) Θέω(νος).
(*Ἡμιχ.*) *θεὸς θεὸς θεὸς θεός· ἔα [ἔα·* 100
ἔχειν ἔοιγμεν· ἴσχε· μὴ . ρ[. . . .]τει.
(*Ἡμιχ.*) *ταῦτ᾽ ἔστ᾽ ἐκεῖνα τῶν βοῶν τ[ὰ] σήματα.*
(*Ἡμιχ.*) *σίγ[α]· θεός τις τὴν ἀποι[κία]ν ἄγει.*
(*Ἡμιχ.*) *τί δρῶμεν, ὦ τᾶν; ἢ τὸ δέον [ἐξ]ήνομεν;* ἔτι δρῶ(μεν) [. .]τιχ( ).
τί; τοῖσ[ι] ταύτῃ πῶς δοκεῖ;
(*Ἡμιχ.*) *δοκεῖ πάνυ.*
σαφῆ [γ]ὰρ αὖθ᾽ ἕκαστα σημαίνει τάδε.
(*Ἡμιχ.*) *ἰδοὺ ἰδού·*
καὶ τοὐπίσημον αὐτὸ τῶν ὁπλῶν πάλι[ν.] ἐπίσιμ(ον?) μό(νος) Νι( ).
(*Ἡμιχ.*) *ἄθρει μάλα·*
αὖτ᾽ ἐστὶ τοῦτο μέτρον [ἐ]κμε[τρού]μ[ε]νον.
(*Ἡμιχ.*) *χ[ώ]ρει δρόμῳ καὶ τα[. . . . . .] . ν ἔχου*
[. . .]οπ . [. . . . .] . [. . . . . .]μενος

Col. v. Plate II.

ῥοίβδημ᾽ ἐάν τις τῶν [βοῶν δ]ι᾽ οὖς [λάβῃ. ῥ]οίβδημ᾽ ἐάν.
ῥοῖβδος
(*Ἡμιχ.*) *οὐκ εἰσακούω πω [τορῶ]ς τοῦ φθ[έγ]ματος,*
ἀλλ᾽ αὐτὰ μὴν ἴχ[νη τε] χὠ στίβος τάδε
κείνων ἐναργῆ τῶν β[ο]ῶν μαθεῖν πάρα.
(*Ἡμιχ.*) *ἔα μάλα.*
παλινστραφῆ τοι ναὶ μὰ Δία τὰ βήματα.
εἰς τοὔμπαλιν δέδορκεν αὖ· τάδ᾽ εἴσιδε.
τί ἐστὶ τουτί; τίς ὁ τρόπος τοῦ τάγματ[ος;] πράγματος.
εἰ[ς] τοὐπίσω τὰ πρόσθεν ἤλλακται, τὰ δ᾽ αὖ
ἐναντί᾽ ἀλλήλοισι συμπ[επλεγ]μένα.
δεινὸς κυκησμὸς εἶχ[ε τὸν βοη]λάτην.
(*Σι.*) *τίν᾽ αὖ τέχνην σὺ τήν[δ᾽ ἄρ᾽ ἐξ]εῦρες, τίν᾽ αὖ;*
πρόσπαιον ὧδε κεκλιμ[ένον] κυνηγετεῖν

προσγηι·τίσ ὕμωνοτροποσ·ουχιμανθανω·
[.]χῖνοσωστ[.]σενλοχμηικεισαιπεσων·
δ
[.]τισπιθη[. .]σκυβαποθυμαινειστινι
[. .]ταυτα·π[. .]γησεμαθετ᾽ενπο[.]ωιτροπωι
[. .]μήνατ᾽ο[. .]αριδρισειμιτουτροπου
υ[.]υυ
τ[. . . . . .]τιναφοβῆτίν᾽εισοραισ
τ[. . . . . .]ασ·τιποτεβακχευεισεχων·
ὰ[. . . . . .] . κερχν[.]σ[[ε]]ἰμειρει[.]μαθειν
τ[. . . . . .]ατ᾽ὧπρ[. . . . . .]. . .]ατοι σιγᾶθ᾽οιπροτο ουηνμοενταθεω
σ[. . . . . .]
τ[. . . . . .]ναπονοσ[. . .]εισεχων
α[. . . . . .]

Col. vi.

καιπωσακουσ[. . . . . .]οσφωνηνκλυων
εμοιπιθου
εμ[. .]δί . [. . . . . .] . ὡσονήσετε
ακουσοναυτ[.]υχ . [. . .]τ[.]σχρονοντινα
[.]ιωιπ[.]αγεντεσεν[. . .]εξ[.] . γισμεθα ὅιωικπλαγ αρ ενθαδ᾽εξε νισμεθαουηνμο ενταθε
ψοφωιτονουδε[.]σπ[. . .]τ᾽ηκουσενβροτων
τιμοιψ[.]φον·φοβ[. . .]κα[.]δειμαινετε
μαλθησάναγνασω[. .]τ᾽εκμεμαγμενοι μεναρνι
κακισταθηρῶνοντ[. .]ν[.]ασησικιαι
φοβονβλεποντεσπαν[. .]δειματουμενοι
ανευρακᾱκομιστ[.]καν€[. .]υθερα
διακονουντεσ·[.] . [.]ατ᾽ει[.]ιδ[.]ινμονον
κα[. .]λωσσα·κα[.]φ[. .]ητεσ·ειδεπουδεηι
πιστοιλογοισινοντεσεργαφευγετε·
τοιου[.]επατροσωκακισταθηριων·
ὁῦπολλ᾽εφηβησμνηματ᾽ανδρειασυπο
κ[.]ιταιπαροικοισνυμφικοισησκημενα·
ουκεισφυγηνκλινοντοσ·ουδουλ[.]υμενου· ουδειλουμενου νι
ουδεψοφοισιτωνορειτρόφωνβοτῶν

πρὸς γῇ. τίς ὑμῶν ὁ τρόπος; οὐχὶ μανθάνω.
[ἐ]χῖνος ὥς τ[ι]ς ἐν λόχμῃ κεῖσαι πεσών,
[ἤ] τις πίθη[κο]ς κύβδα θυμαίνεις τινί.
τ[ί] ταῦτα; π[οῦ] γῆς ἐμάθετ' ἐν πο[ί]ῳ τόπῳ;
[ση]μήνατ', ο[ὐ γ]ὰρ ἴδρις εἰμὶ τοῦ τρόπου.
(*Χο.*) ὐ [ὗ] ὐ ὗ.
(*Σι.*) τ[ί τοῦτ' ἰύζεις;] τίνα φοβῇ; τίν' εἰσορᾷς;
τ[ί δεῖμ' ὄπωπ]ας; τί ποτε βακχεύεις ἔχων;
ἀ[γχοῦ τις ἥχε]ι κέρχνος· ἰμείρει[ς] μαθεῖν
τ[ίς ἦν; τί σιγ]ᾶτ', ὦ πρ[ὸ τοῦ λαλίστ]ατοι; σιγᾶθ' οἱ πρὸ τοῦ· οὕ(τως) ἦν μό(νον) ἐν τ(ῷ) Θέω(νος).
(*Χο.*) σ[ίγα μὲν οὖν.]
(*Σι.*) τ[ίν' ἔστ' ἐκεῖθε]ν ἀπονοσ[φίζ]εις ἔχων;
(*Χο.*) ἄ[κουε δή.]

Col. vi.

(*Σι.*) καὶ πῶς ἀκούσ[ω μηδεν]ὸς φωνὴν κλύων;
(*Χο.*) ἐμοὶ πιθοῦ.
(*Σι.*) ἐμ[ὸν] δίω[γμά γ' οὐδα]μῶς ὀνήσετε.
(*Χο.*) ἄκουσον αὖ τ[ο]ῦ χρ[ήμα]τ[ο]ς χρόνον τινά,
[ο]ἵῳ 'κπ[λ]αγέντες ἐν[θάδ'] ἐξενίσμεθα οἵῳ 'κπλαγ(έντες) Ἀρ(ιστοφάνης?). ἐνθάδ' ἐξενίσμεθα· οὕ(τως) ἦν μό(νον) ἐν τ(ῷ) Θέ(ωνος).
ψόφῳ τὸν οὐδε[ὶ]ς π[ώπο]τ' ἤκουσεν βροτῶν.
(*Σι.*) τί μοι ψ[ό]φον φοβ[εῖσθε] κα[ὶ] δειμαίνετε,
μάλθης ἄναγνα σώ[μα]τ' ἐκμεμαγμένα, -μένα Ἀρι(στοφά)ν(ης).
κάκιστα θηρῶν ὄντ[ες, ἐ]ν [π]άσῃ σκιᾷ
φόβον βλέποντες, πάν[τα] δειματούμενοι,
ἄνευρα κἀκόμιστ[α] κἀνε[λε]ύθερα
διακονοῦντες, [σ]ώ[μ]ατ' εἰ[σ]ιδ[ε]ῖν μόνον
κα[ὶ γ]λῶσσα κα[ὶ] φ[αλ]ῆτες; εἰ δέ που δέῃ,
πιστοὶ λόγοισιν ὄντες ἔργα φεύγετε.
τοιοῦ[δ]ε πατρός, ὦ κάκιστα θηρίων,
οὗ πόλλ' ἐφ' ἥβης μνήματ' ἀνδρείας ὕπο
κ[ε]ῖται παρ' οἴκοις νυμφικοῖς ἠσκημένα,
οὐκ εἰς φυγὴν κλίνοντος, οὐ δουλ[ο]υμένου, οὐ δειλουμένου Νι( ).
οὐδὲ ψόφοισι τῶν ὀρειτρόφων βοτῶν

ου
20 [.]τησσοντοσ·αλλα[. .]μαισινεξει[.]γασμενα
ν
[.]νῦνυφημωνλαμ[. . .]π̣ορρυπαινεται
[.]οφωινεώρεικολακ[.]ποιμενωνπ[.]θεν
[. .]δηφοβεισθεπαιδεσωσπρινεισιδειν·
πλουτονδεχ[.]υσοφαντονεξαφι[.]τε
25 ονφοιβοσυμινεἶπεκ[.]νεδεξατο
ι
καιτηνελευθερωσινηνκατηνεσ̣εν

Col. vii.

ε
υμιντεκαμοιταυταφ[[α]]ντεσευδετε
ειμηανανοστησαντεσεξιχνευσε[
τασβουσοπη̣ι̣βεβᾶσικαιτονβουκολο[
κλαιοντεσαυτη̣ι̣δειλιαιψοφη[.]ετε
5 πατερπαρωναυτοσμεσυνποδηγετε[
ἵν᾽εὖκατειδησειτισεστιδειλια
ο
γνωσε[.]γαραυτοσανπαρησουδενλεγω[
εγωπα[.]ωναυτοσσεπροσβιβῶλογωι
κυνο̣ρ̣τικονσυριγμαδιακαλουμεν[. .]
10 αλλ[[ι]]ἐι[.]φιστωτριζυγησ̣ὔ̈ιμουβασιν
εγωδεν[.]ρ̣γοισπαρμένωνσ᾽απευθυνω
/
χ° υυυψψααλεγ᾽οτιπονεισ
τιματηνυπεκλαγεσυπέκριγεσ
υπεμ᾽[[ε]]ιδεσεχ̣εται υπομιδεσ
ν ι
15 επρωτωτισὸ̈δετροπ[. . . . .]
εχειεληλυθενεληλ[. . . . . .]
εμόσειανάγου
δευτερωτισοδε . [. . . .] . τησ δευτεώτισ
χι ὁδρ̣ακισ·ὁγράπισ·[. . . . .]
20 [.]υριασουριασ·αδ̣[. . . . . .]κεισ
παρεβησ·μεθυ[. . . . . .]

[π]τήσσοντος, ἀλλ' ἀ[κ]μαῖσιν ἐξει[ρ]γασμένου·
[ἃ] νῦν ὑφ' ὑμῶν λάμ[πρ' ὑ]πορρυπαίνεται
[ψ]όφῳ νεώρει κόλακ[ι] ποιμένων π[ο]θέν,
[ὃν] δὴ φοβεῖσθε παῖδες ὡς πρὶν εἰσιδεῖν,
πλοῦτον δὲ χ[ρ]υσόφαντον ἐξαφί[ε]τε
ὃν Φοῖβος ὑμῖν εἶπε κ[ἀ]νεδέξατο,
καὶ τὴν ἐλευθέρωσιν ἣν κατήνεσεν

Col. vii.

ὑμῖν τε κἀμοί· ταῦτ' ἀφέντες εὔδετε.
εἰ μὴ 'νανοστήσαντες ἐξιχνεύσε[τε
τὰς βοῦς ὅπῃ βεβᾶσι καὶ τὸν βουκόλο[ν,
κλαίοντες αὐτῇ δειλίᾳ ψοφή[σ]ετε.
(Χο.) πάτερ, παρὼν αὐτός με συμποδηγέτε[ι,
ἵν' εὖ κατειδῇς εἴ τίς ἐστι δειλία.
γνώσε[ι] γὰρ αὐτός, ἂν παρῇς, οὐδὲν λέγω[ν.
(Σι.) ἐγὼ πα[ρ]ὼν αὐτός σε προσβιβῶ λόγῳ
κυνορτικὸν σύριγμα διακαλούμεν[ος.]
ἀλλ' εἶ' [ἐ]φίστω τριζύγης οἴμου βάσιν,
ἐγὼ δ' ἐν [ἔ]ργοις παρμένων σ' ἀπευθυνῶ.
Χο(ρός). ὦ ὦ ὦ, ψ ψ, ᾶ ᾶ, λέγ' ὅ τι πονεῖς.
τί μάτην ὑπέκλαγες ὑπέκριγες
ὑπό μ' ἴδες; ἔχεται ὑπό μ' ἴδες.
ἐν πρώτῳ τίς ὅδε τρόπ[ῳ;
ἔχει· ἐλήλυθεν, ἐλήλ[υθεν·
ἐμὸς εἶ, ἀνάγου.
δεῦτ', ὦ, τίς ὅδε . [. . . .] . της δεῦτε, ὦ, τίς.
ὁ δράκις, ὁ γράπις [. . . . .]
[ο]ὐρίας οὐρίας αδ[. . . . . .]κεις
παρέβης· μεθυ[. . . . . .]

οτιποτεφερε[. . . . . .] . ι[.]ν νομοσνομον
εποχονεχειτι[. . . . . .] ουηνεντθε
στιβοσὸδενεσ̣[. . . . . .]
στρατιοσστρατ̣[. . . . . .]υ[. .]
δεῦρὲπουτ[.]δρ̣[. . . . . .]

Col. viii.

ένιβ[.]ῦσενιπονο̣[
μη[[δε]]μεθηικρ[.]κι . [
συτικαλ[.]νεπιδ[
οδεγ̣ αγαθοσὸτρε[
κατανομονἔπετα[
εφεπουεφεπουμ[
οπποποιᾶμιαρεγε̣[
ηειταχ̣ οποταναπιη[
απελευθεροσωνολ . [
αλλαμηπαραπλακ[
[[β̣]] έπ[.]θι[.]πεχ̣ έισιθιιθι̣[
τ[.]δεπλαγιονεχομ̣[
β̄ χ̄ π[.]τερτισ[.]γαισμωναληθ[
ου[. .]ισακο[. .]ισῆκεκώφη[
σ . [. . .]
τιεστιν
ουμενω
μεν̣ ε[.]θελεισ
ουκεστιν·αλλαυτὸσσὺ,ταυθ[. . . . . .] . οπηιδυναι βελ
ζήτειτεκαξιχνευεκαιπλόυ[. . . . . .]οπηιθελεισ
τασβουστεκα[.]τονχρυσον[. . . . . .]ε[.]
μηπλειστ̣[. .]ετισ̣[. .]υ̣[. . . . . .]χρονον
αλλ̣ ὁυτιμ̣[. . .]μ[. . . . . .]
ουδεξυπ . λ̣[. .]ντ[. . . . . .]φωσ
ειδωμενὄν̣[. . .] . [. . . . . .]

ὅ τι ποτε φερε[. . . . . .] . ι[.]ν νόμος νόμον· οὕ(τως) ἦν ἐν τ(ῷ) Θέ(ωνος).
ἔποχον ἔχει τι[. . . . . .]
στίβος ὁδενεσ[. . . . . .]
στράτιος στράτ[ιος . . . . . .]υ[. .]
δεῦρ᾽ ἔπου· τ[.] δρ[. . . . . .]

Col. viii.

ἔνι β[ο]ῦς ἔνι πόνο[
μὴ μεθῇ κρ[ο]κι . [
σὺ τί καλ[ὸ]ν ἐπιδ[
ὅδε γ᾽ ἀγαθὸς ὁ τρε[
κατὰ νόμον ἔπεται[ι
ἐφέπου ἐφέπου μ[
ὀπποποῖ· ἆ μιαρέ, γε[
ἦ τάχ᾽ ὁπόταν ἀπίῃ[ς
ἀπελεύθερος ὢν ολ . [
ἀλλὰ μὴ παραπλακ[
ἔπ[ι]θ᾽ [ἔ]πεχ᾽ εἴσιθ᾽ ἴθι [
τ[ὸ] δὲ πλάγιον ἔχομ[εν
π[ά]τερ, τί σ[ι]γᾷς; μῶν ἀληθ[ὲς εἴπομεν; 200
οὐ[κ ε]ἰσακο[ύε]ις, ἢ κεκώφη[σαι, ψόφον;
(Σι.) σί[γα·] τί ἔστιν;
(Χο.) οὐ μενῶ.
(Σι.) μέν᾽, ε[ἰ] ⟨δύνᾳ.⟩
(Χο.) οὐκ ἔστιν, ἀλλ᾽ αὐτὸς σὺ ταῦθ᾽ [ὅπῃ θέλεις ταῦ]θ᾽ ὅπῃ δύνᾳ· βέλ(τιον) ταῦθ᾽] ὅπῃ θέλεις.
ζήτει τε κἀξίχνευε καὶ πλούτ[ει λαβὼν
τὰς βοῦς τε κα[ὶ] τὸν χρυσὸν [. . . . . .]ε[.]
μὴ πλεῖστ[ον] ἔτι σ[. .]ν[. . . . . .] χρόνον.
(Σι.) ἀλλ᾽ οὔ τι μ[ή σοί] μ[᾽ ἐκλιπεῖν ἐφήσομαι]
οὐδ᾽ ἐξυπελ[θεῖ]ν τ[οῦ πόνου πρίν γ᾽ ἂν σα]φῶς
εἰδῶμεν ὅν[τιν᾽] ἔ[νδον ἥδ᾽ ἔχει στέγη.]

ιωγ . [. . . . . .]
φθεγ[. . . . . .]ου) φθεγγμααφυσ[.]ισ
[.]ηδ[. . . . . .]

Col. ix.

θο[. .]ομοισινολβισησισ
ὁ[. .]υφαν[. . .]αιτοισιν·αλλεγωταχα
φ[. .]ωνκτυ[.]ονπέδορτονεξαναγκασω
π[.]δήμασινκραιπνοισικαιλακτισμασιν
ω[.]τ' εισακουσαικειλιανκωφοστισει
θηρεστι[. .]νδεχλοερονυλωδηπαγον χωρον[. . . .]ν¹
εν[.]ηρονωρμηθητεσυμπολληιβοηι·
στα
τισῆδετεχνη·τισμετασισπονων
ουσπροσθενειπεσδεσποτηιχαρινφερων
υμεινοσαιειν·εβρινηικαθὴμμέν[.]σ
δοραιχερ[.]ιντεθυρσ[.]νευπαλῆφερων·
σ
ξη οπισθενευΐάζε[[τ']]αμφιτονθεον
συνεγγονοισνυμφαισικαιποδωνοχλωι·
νυνδ' αγνοωτοχρημα·ποιστροφάινε[.]ν
ηλυθ[. .]ν ουηνεντθε
μανιῶνστρεφουσι·θαυμαγαρκατεκλ[.]ον
ομουπρεπονκελευμαπωσκ[.]νηγετ[.]ν
εγγυσμολοντωνθηροσευναι[. .]τρο[.]ησ·
ομουδ' αναυτι[. . .] . . αιφωρ[. . .] . . [. .]
γλωσσησετεινε[. .]σκλοπην[. . . . .] . εναι·
αυτισδα[. . . .]τ[. . . .] . . μενων[. . . . . .]α
κηρυκ[. .] . . ι[. . . . .] . κηρυγμα[. . . . . .]
καιτ[.]υτ' αφεισα . . . ποδωνλακ[. . . . . .]
[.]ληδωνομουπάμφυρ[.]' εγειτν[. . . . . .]
[. . .]ταυτ' ἄνάλλωσηκλ[.] . . . . . μ[. . . . . .]
[. . . .]ωνακο[.]σασωδεπαραπεπαισμεν[. . . . . .]
. . . [. . .]φ . [.]η[.] . . . . νωνυμασνοσειν[
νο[. . . . . .]νετιποειτ' αναιτιαν

(*Χο.*) *ἰὼ γ . [. . . . . .]*
φθέγ[μα . . . . . .]ου φθέγμα ἀφύσ[ε]ις.
[.]ηδ[. . . . . μισ-]

Col. ix.

θὸ[ν δ]όμοισιν ὀλβίσῃς.
(*Σι.*) *ὁ [δ' ο]ὐ φαν[εῖτ]αι τοῖσιν· ἀλλ' ἐγὼ τάχα*
φ[έρ]ων κτύ[π]ον πέδορτον ἐξαναγκάσω
π[η]δήμασιν κραιπνοῖσι καὶ λακτίσμασιν
ὥ[σ]τ' εἰσακοῦσαι κεἰ λίαν κωφός τις ⟨ἦ⟩.
(*Κυλλήνη*). *θῆρες, τί [τό]νδε χλοερὸν ὑλώδη πάγον* χῶρον [Ἀρ⟨ιστοφά⟩]ν(ης).
ἔν[θ]ηρον ὡρμήθητε σὺν πολλῇ βοῇ;
τίς ἥδε τέχνη, τίς μετάστασις πόνων
οὓς πρόσθεν εἶ⟨χ⟩ες δεσπότῃ χάριν φέρων,
ὑμεῖν ὃς αἰεὶ νεβρίνῃ καθημμέν[ο]ς
δορᾷ χερ[ο]ῖν τε θύρσ[ο]ν εὐπαλῆ φέρων
ζή(τει). *ὄπισθεν εὐιάζετ' ἀμφὶ τὸν θεὸν*
σὺν ἐγγόνοις νύμφαισι καὶ π⟨αί⟩δων ὄχλῳ;
νῦν δ' ἀγνοῶ τὸ χρῆμα, ποῖ στροφαὶ νέ[ω]ν
-ήλυθ[ε]ν· οὔ(τως) ἦν ἐν τ(ῷ) Θέ(ωνος).
μανιῶν στρέφουσι· θαῦμα γάρ· κατέκλ[υ]ον
ὁμοῦ πρέπον κέλευμά πως κ[υ]νηγετ[ῶ]ν
ἐγγὺς μολόντων θηρὸς εὐναί[ου] τρο[φ]ῆς,
ὁμοῦ δ' ἂν αὖτι[ς . .] . . αι φωρ[. . .] . . [. .]
γλώσσης ἐτείνε[τ' ε]ἰς κλοπὴν [. . . . .] . ἐναι·
αὖτις δ' α[. . . .]τ[. . . .] . . μένων [. . . . . .]α
κηρυκ[. .] . . ι[. . . . .] . κηρυγμα[. . .
καὶ τ[α]ῦτ' ἀφεῖσα σὺν ποδῶν λακ[τίσμασι
[κ]ληδὼν ὁμοῦ πάμφυρ[τ]' ἐγειτν[ία στέγῃ.]
[καὶ] ταῦτ' ἂν ἄλλως ἢ κλ[.] . . . . . μ[. . . . . .]
[φων]ῶν ἀκο[ύ]σασ' ὧδε παραπεπαισμέν[ων
. . . [. . .]φ . [.]η[.] . . . . νων ὑμᾶς νοσεῖν
νο[σ . . τί νύμφη]ν ἔτι ποεῖτ' ἀναιτίαν;

Col. x.

στωσεγαρυσεθεσπιναυδα[
χ° νυμφηβαθυζωνεπ[
τοῦδ' ουτεγαρνεικοση[
δαϊ[.]υμαχασουδ' αξενο[
γλ[.]σσανματαιόστ[
μη[[δε]]μεμηπροψαλ[
αλλ[. .]πετωσμοιπρ[
μ' εν[.]οποιστοισ[
ταυτ' εστεκεινωννυν[
καιτοισδεθηρωνεκπύ[
χ' αλκασματ[.]νδ[. . . .]σ[
νυμφησ·εμοιγα[. .] . [
ορθοψάλακτονεν[.]ογο[. .]ιν[
αλλ' ήσυχοσπροφαινεκαιμ[.]νυ[
οτουμαλισταπραγματοσχρειανεχεισ
τοπωνανασσατωι[.]εκυλληνησσθενοσ
ὅτουμεν ὅυνεκ' ηλθ[.]νυστερονφρασω·
τοφθεγγμαδημιντου[.]οπερφωνειφρασον τουτοπωσ φωνειφρασον ουηνεντθε
καιτισποτ' αυτωιδι[.]χαρασσεταιβροτων
υμασμεναυτουσχρητάδ' ειδεναισαφωσ
ωσειφανεῖτετονλ[.]γοντονεξεμου.
αυτοισινυμι[. .]ημιαποριζεται·
καιγαρκεκρυπ[. . .]τοῦργονεν[.]ε[.]νεδραισ
ἤρανοπωσμ[. . .]στ[.]σἴξετα[. .]ογου·
ζ[. .]σγ[.]κρυφ[. . . . . .]γηνα[.]λαντιδοσ
[. . . . . .]ευσατο·
[. . . . . .]υ . [.]φιλασ

Col. xi.

[. . . . . .]ληθητησβαθυζωνουθεασ
[. . . . . .]σδεπαιδ' εφιτυσενμονον·
[. . . . . .]χερσιταισεμαισεγωτρεφω

Col. x.

Χο(ρός). νύμφη βαθύζωνε π[αῦσαι χόλου (στρ.)
τοῦδ', οὔτε γὰρ νεῖκος ἥ[κει σέ τοι
δά̣[ο]υ μάχας οὐδ' ἄξενό[ς που σέθεν
γλ[ῶ]σσ' ἂν μάταιός τ[' ἀφ' ἡμῶν θίγοι.
μή με μὴ προψαλ[άξῃς κακοῖς,
ἀλλ' [εὐ]πετῶς μοι πρ[όφανον τὸ πρᾶγ-
μ', ἐν [τ]όποις τοῖσ[δε τίς νέρθε γᾶς ὧδ' ἀγα-
στῶς ἐγάρυσε θέσπιν αὐδά[ν;
(Κυ.) ταῦτ' ἔστ' ἐκείνων νῦν [τρόπων πεπαίτερα,
καὶ τοῖσδε θηρῶν ἐκπύ[θοιο μᾶλλον ἂν
ἀλκασμάτ[ω]ν δ[ειλῆ]ς [τε πειρατηρίων
νύμφης· ἐμοὶ γὰ[ρ οὐ]κ [ἀρεστόν ἐστ' ἔριν
ὀρθοψάλακτον ἐν [λ]όγο[ισ]ιν [ἱστάναι.
ἀλλ' ἥσυχος πρόφαινε καὶ μ[ή]νυ[έ μοι
ὅτου μάλιστα πράγματος χρείαν ἔχεις.
(Χο.) τόπων ἄνασσα τῶν[δ]ε, Κυλλήνης σθένος,
ὅτου μὲν οὕνεκ' ἦλθ[ο]ν ὕστερον φράσω·
τὸ φθέγμα δ' ἡμῖν τοῦ[θ'] ὅπερ φωνεῖ φράσον τοῦτο πῶς φωνεῖ φράσον·
καὶ τίς ποτ' αὐτῷ δι[α]χαράσσεται βροτῶν. οὕ(τως) ἦν ἐν (τῷ) Θέ(ωνος).
(Κυ.) ὑμᾶς μὲν αὐτοὺς χρὴ τάδ' εἰδέναι σαφῶς
ὡς εἰ φανεῖτε τὸν λ[ό]γον τὸν ἐξ ἐμοῦ,
αὐτοῖσιν ὑμῖ[ν ζ]ημία πορίζεται.
καὶ γὰρ κέκρυπ[ται] τοὔργον ἐν [θ]ε[ῶ]ν ἕδραις,
Ἥραν ὅπως μ[ὴ πύ]στ[ι]ς ἴξεται λ[όγου.
Ζ[εὺ]ς γ[ὰρ] κρυφ[αίαν ἐς στέ]γην Ἀτλαντίδος
[. . . . .]εύσατο
[. . . . .]υ . [.] φίλας

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[. . . . .] λήθῃ τῆς βαθυζώνου θεᾶς.
[κατὰ σπέ]ος δὲ παῖδ' ἐφίτυσεν μόνον,
[τοῦτον δὲ] χερσὶ ταῖς ἐμαῖς ἐγὼ τρέφω·

[. . . . .]αρισχυσενινοσωιχειμαζεται
[. . . . .]ακαιποτητακαικοιμηματα
. . . .]αργανοισμένουσαλικνῖτινιτροφην
[. . . .]ετίζωνυκτακαικαθημεραν.
[. . . .]υξεταικατημαρουκεπεικοτα
. . . . στοσ·ωστεθαυμακαιφοβοσμεχει
[. . . .]αρεκτονημαρεκπεφασμεν[.]σ ημερασπεφασμενοσ
[. . . .]σερειδειπαιδοσεισηβησακμην·
[. . . .]μειν[[ε]]ιζεικουκετισχολαζεται
σ
[. . . . .]τοιονδεπαιδαθησαυροστεγει· ντ[. .]φει
[. . . . .]τ . . [. . .]'εστιτουπατροσθεσει·
αφ[. . . . .]θεγγμμηχανηιβρεμ[
και . [. .] . εθα[. . . . .]σημεραιμιαι
εξυπτιασκ[. . . . .]ανησατο·
τοιονδεθη[. . . . .]οσηδονησ
έμμεστονα[. . . . .]αικατωδ[. . .]
άφρασ[. . . . .]παισβοησ
παιδο[. . . . .]μαζεισ[
θηρευμ[. . . . .]·λεγε . [
φώνημ[. . . . .]σεθου[
τονδαφ[. . . . .]ον[
τὼσεξεφ[. . . . .]
ροντ'άπα[. . . . .]ε[

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τοσποριζειντοιᾶνδεγῆρυν
μηνῦναπίστε[.]·πισταγαρσεπροσγελαιθεασεπη
γ̄ καιπωσπιθωμαιτουθανοντοσφθεγγματοιουτονβρεμειν·
πιθου·θανωνγαρεσχεφωνην·τωνδαναυδοσῆνὁθηρ ζωνδενη
πιοστισηνειδοσπρ[.]μήκησ.ῆπίκυρτοσ·ῆβραχυσ
βραχυσχυτρύιδησπο[.]κιλητδορατκατερρικνωμενοσ τροχοιῦ
ωσαιελουροσεικασαιπεφυκεν.ῆτὼσπορδαλισ
χι πλειστονμε[.]αξυ·γογγυλονγαρεστικαιβραχυσκελεσ

[μητρὸς γ]ὰρ ἰσχὺς ἐν νόσῳ χειμάζεται·
[κἀδεστ]ὰ καὶ ποτῆτα καὶ κοιμήματα
[πρὸς σπ]αργάνοις μένουσα λικνῖτιν τροφὴν
[ἐξευθ]ετίζω νύκτα καὶ καθ' ἡμέραν.
[ὁ δ' α]ὔξεται κατ' ἦμαρ οὐκ ἐπεικότα
[μέγι]στος, ὥστε θαῦμα καὶ φόβος μ' ἔχει.
[οὔπω γ]ὰρ ἔκτον ἦμαρ ἐκπεφασμέν[ο]ς ἡμέρας πεφασμένος
[γυίοι]ς ἐρείδει παιδὸς εἰς ἥβης ἀκμήν,
[κἀξορ]μενίζει κοὐκέτι σχολάζεται
[βλάστη·] τοιόνδε παῖδα θησαυρὸς στέγει. τ[ρέ]φει.
[δυσεύρε]τός [τ' ἔτ]' ἐστὶ τοῦ πατρὸς θέσει.
ἀφ[ανεῖ δ' ὁ πεύθη φ]θέγμ⟨α⟩ μηχανῇ βρέμ[ον
καὶ π[όλ]λ' ἐθά[μβεις, αὐτὸ]ς ἡμέρᾳ μιᾷ
ἐξ ὑπτίας κ[ίστης γ' ἐμηχ]ανήσατο·
τοιόνδε θη[ρὸς ἐκ θανόντ]ος ἡδονῆς
ἔμμεστον ἄ[γγος εὗρε κ]αὶ κάτω δ[ονεῖ.]

(*Χο.*) ἄφρας[το . . . . . .] παῖς βοῆς (*ἀντιστρ.*)
παιδο[. . . . . .]μαζεισ[
θηρευμ[α . . . . . .]· λέγει[ς
φωνημ[α . . . . . .]σεθου[
τόνδ' ἀφ[. . . . . .]ον[
των ἐξεφ[. . . . . .]
ρουτ' ἄπα[. . . . . .] ἐ[κ θανόν-

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τος πορίζειν τοιάνδε γῆρυν.

(*Κυ.*) μὴ νῦν ἀπίστε[ι]· πιστὰ γάρ σε προσγελᾷ θεᾶς ἔπη.
(*Χο.*) καὶ πῶς πίθωμαι τοῦ θανόντος φθέγμα τοιοῦτον βρέμειν; 300
(*Κυ.*) πιθοῦ· θανὼν γὰρ ἔσχε φωνήν, ζῶν δ' ἄναυδος ἦν ὁ θήρ. ζῶν δενη [
(*Χο.*) ποίός τις ἦν εἶδος; πρ[ο]μήκης, ἢ 'πίκυρτος, ἢ βραχύς;
(*Κυ.*) βραχὺς χυτρ⟨ώ⟩δης πο[ι]κίλῃ δορᾷ κατερρικνωμένος. τροχ⟨ώ⟩δη s
(*Χο.*) ὡς αἰέλουρος εἰκάσαι πέφυκεν, ἢ των πόρδαλις;
(*Κυ.*) πλεῖστον με[τ]αξύ, γογγύλον γάρ ἐστι καὶ βραχυσκελές.

ουδ'ωσιχνευμ̣[.]νιπροσφερεσπεφυκενουδωσκαρκινωι
ουδ'αὐτοιουτ̣[.]ν̣εστιναλλ'αλλοντιν'εξευρουτροπον
αλλωσκε̣ρ̣αστ̣[.]ʂκανθαροσδῆτ'εστιναιτναιοσφυην
νυνεγγυσεγν[. .]ὧ̣ιμαλισταπροσφερεστοκνωδαλον
τ̣[. . . . .]φων[. .]ν̣εστιναυτοῦτὸυντόσ.ἦτόυξωφρασο[.]
[. . . . .]λο[. . .]ορ[[ε]]ινησυγγονοστωστρακρεων) συγγονουσοστρα[
ουηνεντ[.]ε[
[. . . . .]ν̣ε[. . .] . πόρσυνονειτιπλ̣[.]ο̣νεχεισ
[21 letters]υνδ'αὖλυρανοπ[. . .]αλει
[22 ,,] . κτεανονη̣σύ[. . .] . τινι
[23 ,,]δερμακ[. .]στ . [
[,, ,,]ο̣νωδ[.]κλαγγα[
[,, ,,]ό̣ρωσε̣ρειδετα̣[
[24 ,,]πλεκτα . [
[,, ,,]λά̣δοσκ̣[
[,, ,,]λοπεσδε̣[
]ο
[,, ,,]αμματω̣[
[25 ,,]ο̣ν̣[
. . . . . .

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καιτουτολυπη[.]εστακεστρονκαιπαραψυκ[.]ηρ[. .]ι̣ν[
κεινωιμονον·χα[.]ρειδαλυιωνκαιτιπροσφων[
ξυμφωνον·εξα[.]ρειγαραυτοναιόλισματησλ[.]ρ̣α̣ς[
ουτωσοπαισθανοντιθηριφθεγγμ'εμηχανησατ[
χº οψαλακτοστισομφηκατοιχνεῖτοπου[
πρὲπτᾱδι̣α̣τονουφάσματ'έγ
χωρ'επανθεμιζει επανθεμιζεται εντθε
τοπραγμαδ'ὅ·υ·περπορευωβᾰδην
ισθιτονδά[.]μον'οστίσποθ'ὅσ
ταυτ'ετεχνησατ'·ουκαλλοσεστινκλ̣[
αντεκεινουγυναισάφ'ισθι·
συδαντιτωνδεμηχαλε
φθῆισεμοιδεδυσφορηθησ

(*Χο.*) οὐδ' ὡς ἰχνεύμ⟨ων⟩ προσφερὲς πέφυκεν οὐδ' ὡς καρκίν⟨ος⟩;
(*Κυ.*) οὐδ' αὖ τοιοῦτ[ό]ν ἐστιν, ἀλλ' ἄλλον τιν' ἐξευροῦ τρόπον.
(*Χο.*) ἀλλ' ὡς κεράστ[η]ς κάνθαρος δῆτ' ἐστὶν Αἰτναῖος φυήν;
(*Κυ.*) νῦν ἐγγὺς ἔγν[ως] ᾧ μάλιστα προσφερὲς τὸ κνώδαλον.
(*Χο.*) τ[ί δ' αὖ τὸ] φωνο[ῦ]ν ἐστιν αὐτοῦ, τοὐντὸς ἢ τοὔξω, φράσο[ν.]
(*Κυ.*) [. . . . . .]λο[. . .]ορίνη σύγγονος τῶ⟨ν ὀ⟩στράκων. συγγόνους ὀστρα[κ οὔ(τως) ἦν ἐν τ(ῷ) [Θ]έ⟨ωνος⟩.
(*Χο.*) [ποῖον δὲ τοὔνομ' ἐν]νέ[πει]ς; πόρσυνον, εἴ τι πλ[έ]ον ἔχεις.
(*Κυ.*) [τὸν θῆρα μὲν χέλυν, τὸ φωνο]ῦν δ' αὖ λύραν ὁ π[αῖς κ]αλεῖ.
(*Χο.*) [22 letters] . κτέανον ησύ[. . .] . τίνι;
(*Κυ.*) [23 „] δέρμα κ[. .]στ . [
[„ „]ον ὦδ[ε] κλαγγά[νει
[„ „]όρως ἐρείδεται[ι
[24 „] πλεκτα . [
[„ „]λάδος κ[
[21 „ κόλ]λοπες δε[
[24 „]αμματω[
[25 „]ον[

1 or 2 lines lost.

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καὶ τοῦτο λύπη[ς] ἔστ' ἄκεστρον καὶ παραψυκ[τ]ήρ[ιο]ν
κείνῳ μόνον, χα[ί]ρει δ' ἀλύων καί τι προσφων[ῶν μέλος
ξύμφωνον· ἐξα[ί]ρει γὰρ αὐτὸν αἰόλισμα τῆς λ[ύ]ρας.
οὕτως ὁ παῖς θανόντι θηρὶ φθέγμ' ἐμηχανήσατ[ο.

Χο(ρός). ὀ⟨ρθο⟩ψάλακτός τις ὀμφὴ κατοιχνεῖ τόπου, (στρ.)
πρεπτὰ ⟨δ' αὖ⟩ διὰ τόνου φάσματ' ἔγ-
χωρ' ἐπανθεμίζει· ἐπανθεμίζεται ἐν τ(ῷ) Θέ⟨ωνος⟩.
τὸ πρᾶγμα δ' οὔπερ πορεύω βάδην,
ἴσθι τὸν δα[ί]μον' ὅστις ποθ' ὢς
ταῦτ' ἐτεχνήσατ', οὐκ ἄλλος ἐστὶν κλ[οπεὺς
ἀντ' ἐκείνου, γύναι, σάφ' ἴσθι.
σὺ δ' ἀντὶ τῶνδε μὴ χαλε-
φθῇς μ⟨η⟩δὲ δυσφορηθῇς.

[. . . . .]ιν̣ησε·τινακλοπηνωνειδισ̣[
[. . . . .]. ειραχειμαζειν̣[
[. . . . .]ν̣ταφῖλήτηνκᾳ̣[
[. . . . .]ἄναυτηι̣τηικλο[
[. . . . .]ι̣γετᾱ̣[.]ηθ̣ηλε̣[
[. . . . .]α̣ληθηλεγ̣[
[. . . . .]φεναισαφ̣[
[. . . . .]δεβουσπανυ[
[. . . . .]αικαθηρ[.]ο[
[. . . . .]λουτεμων[
[. . . . .]φο̣ . δ̣[.]ρα[
. . . . . .

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[. . . . .]αρτιμανθανωιχρονωι
[. . . . .]ασκοντατηιμηιμωριαι
[. . . . .]υδεν·αλλαπαιδιᾶσχαριν·
[. . . . .]νεισὲμ᾽ευδιανεχων
[. . . . .]μ᾽ητικερδαινεινδοκεισ
[. . . . .]χαζεκαιτερπουφρενα·
[. . . . .]ν̣τατουδιοσσαφειλογωι
[. . . . .]ωιεννεωινεονλογον·
[. . . . .]π̣ροσπατροσκλεπτησεφυ
[. . . . .]ητρωσινηκλοπηκρατει·
[. . . . .]ισεστιτονκλεπτηνσκοπει
δ᾽
[. . . . .]κ̣α̣ρποντουδετὸ̣υπανᾶιδομοσ
[. . .]ε̣ι̣γενοσπροσαπτετηνπονηριαν
[. . .]σ̣ουτιν᾽ἦκει·τῶ̣ι·δεδ᾽ουχουτωπρεπει·
α[. .]αιενεισιπαισ·νεοσ·γαρωνανηρ–
π[. .]ωνιθαλλωνωστραγοσκ̣υ̣ικωιχλιδαῖσ·
παυουτο̣λειονφαλακρονηδονηιπιτνασ
[.]υκεκθ̣εωνταμ̣ω̣ρακαι̣γελοιαχρη
τ
[.]ανοντακλαιεινυστερωιτεγωγελω υστερωσεγω

(*Κυ.*) [*τίς ἔχει πλά*]*νη σε; τίνα κλοπὴν ὠνείδισ*[*ας;*
Χο.) [*οὐ μὰ Δία σ', ὦ πρέσ*]*βειρα, χειμάζειν* [*θέλω.*
(*Κυ.*) [*μῶν τὸν Διὸς παῖδ' ὄ*]*ντα φ*⟨*η*⟩*λήτην κα*[*λεῖς;*
(*Χο.*) [. . . . .] *ἂν αὐτῇ τῇ κλο*[*πῇ.*
(*Κυ.*) [. . . . . *ε*]*ἴ γε τἀ*[*λ*]*ηθῆ λέ*[*γεις.*
(*Χο.*) [. . . . . *τ*]*ἀληθῆ λέγ*[*ω.*
. . . . . *κεκλο*]*φέναι σαφ*[
[. . . . .] *δὲ βοῦς πάνυ*
[. . . . .]*ᾳ καθήρ*[*μ*]*ο*[*σε*
[. . . . .]*λου τεμὼν* [
[. . . . .]*φο . δ*[*ο*]*ρα*[

2 or 3 lines lost.

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(*Κυ.*) [. . . . .] *ἄρτι μανθάνω χρόνῳ*
[. . . . . *ἐγχ*]*άσκοντα τῇ 'μῇ μωρίᾳ*
[. . . . . *ο*]*ὐδέν, ἀλλὰ παιδιᾶς χάριν.*
[*σὺ δ' οὖν τὸ λοιπὸ*]*ν εἰς ἔμ' εὐδίαν ἔχων,*
[*εἴ σοι φέρει χάρ*]*μ' ἤ τι κερδαίνειν δοκεῖς,*
[*ὅπως θέλεις κά*]*χαζε καὶ τέρπου φρένα·*
[*τὸν παῖδα δ' ὄ*]*ντα τοῦ Διὸς σαφεῖ λόγῳ*
[*μὴ σκῶπτε ποι*]*ῶν ἐν νέῳ νέον λόγον.*
[*οὗτος γὰρ οὔτε*] *πρὸς πατρὸς κλέπτης ἔφυ*
[*οὔτ' αὖτις ἐν μ*]*ήτρωσιν ἡ κλοπὴ κρατεῖ.*
[*εἰ δὴ κλοπή τ*]*ίς ἐστι, τὸν κλέπτην σκόπει*
[*ἄπορον ἄ*]*καρπον· τοῦδε δ' οὐ π*⟨*ει*⟩*ν*⟨*ῇ*⟩ *δόμος.*
[*ἄθρ*]*ει γένος, πρόσαπτε τὴν πονηρίαν*
[*πρὸ*]*ς ὅντιν' ἥκει· τῷδε δ' οὐχ οὕτω πρέπει.*
ἀ[*λλ'*] *αἰὲν εἶ σὺ παῖς· νέος γὰρ ὢν ἀνὴρ*
π[*ώγ*]*ωνι θάλλων ὡς τράγος κι*⟨*ή*⟩*κῳ χλιδᾷς.*
παύου τὸ λεῖον φαλακρὸν ἡδονῇ πιτνάς.
[*ο*]*ὐκ ἐκ θεῶν τὰ μῶρα καὶ γέλοια χρὴ*
[*χ*]*ανόντα κλαίειν ὕστερ'; ὡς ἐγὼ* ⟨*λ*⟩*έ*⟨*γ*⟩*ω.* ὕστερ' ὡς ἐγώ.

στρεφουλυγιζουτεμυθοισ
οποιανθελεισ[[σ]]βαξινεύρισκ'απο
ψηκτον·ουγαρμεταυταπεισεισ
πωστοχρηματουτεσειργασμενοσ τοχρημαουτοσ
ρινοκολλητοναλλωνεκλεψενβοων ου[illegible].[illegible]ε
πουδ̣ορα[. . .]αποτωνλοξιου·
[.]ημετα[. . .]ξοδουβιβαζε·

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. . .
[. .]ι̣ευ̣σγαρ
[.] . αισκλο[
[. .]τοιπονη[
[.]ακωσακου[
[.]ιδεστ'αλη[
[.]υ̣μηταδ'[
. . .
. . . . . .
[
[
τ̣[
χ[illegible] ι̣[
υ̣[
[
λ̣[
γ̣ . [. . . .]α̣ . . [
φ π̣ο̣[.]καιβοα̣σνεμουσιτ[
π[.]ε̣ι̣ουσδεγ'ηδηνυν[
τ[.]σωπόνηρ'εχει·τιπλ[
εστιν
ο̣π̣α̣ισ[[τ]]ὅδ'ενδονεγκεκλη[
·ου·
[. .]νπαιδαπαυσαιτουδιοσ[
δ π[.]υοιμ[.]ν[.]τασβουστισε[
η̣δ̣ημεπνε[.]γ̣ειςκαισυχα̣[
[. . .]λεισεπ̣ρ̣[. . .]ν[. .]ξελαυν[

(*Χο.*) *στρέφου λυγίζου τε μύθοις, ὁποί-* (*ἀντιστρ.*)
αν θέλεις βάξιν εὕρισκ' ἀπό-
ψηκτον· οὐ γάρ με ταῦτα πείσεις
⟨ὅ⟩πως τὸ χρῆμ' οὗτος εἰργασμένος τὸ χρῆμα οὗτος· οὕ(τως) ἡ[ν ἐν τ(ῷ) Θ]έ(ωνος).
ῥινοκόλλητον ἄλλων ἔκλεψεν βοῶν
που δορὰ[ς ἦ] 'πὸ τῶν Λοξίου.
[μ]ή με τᾶ[σδ' ἐ]ξ ὁδοῦ βίβαζε.

Col. xv.

. . . . . .

(*Χο.*) [ὁ *Ζ*]*εὺς γὰρ* [
(*Κυ.*) [ὁ] *παῖς κλο*[*π*
(*Χο.*) [*εἰ*] *τοι πονη*[*ρὰ δρᾷ, πονηρὸς ὢν κυρεῖ.*
(*Κυ.*) [*κ*]*ακῶς ἀκού*[*ειν οὐ πρέπει Διὸς γόνῳ.*
(*Χο.*) [*ε*]*ἰ δ' ἔστ' ἀλη*[*θῆ, χρή με καὶ λέγειν τάδε.*
(*Κυ.*) [*ο*]*ὐ μὴ τάδ'* [*εἴπῃς*

. . . . . .

(*Κυ.*) [
(*Χο.*) [
(*Κυ.*) *τ*[
(*Χο.*) *ι*[
(*Κυ.*) *υ*[
(*Χο.*) [
(*Κυ.*) *λ*[
(*Χο.*) *γ* . [. . . .]*α* . . [
(*Κυ.*) *πο*[*ῦ*] *καὶ βόας νέμουσι τ*[
(*Χο.*) *π*[*λ*]*είους δέ γ' ἤδη νῦν* [
(*Κυ.*) *τ*[*ί*]*ς, ὦ πόνηρ', ἔχει; τί πλ*[
(*Χο.*) *ὁ παῖς ὀ⟨ς⟩ ἔνδον ἐστὶν ἐγκεκλῃ*[*μένος.*
(*Κυ.*) [*τὸ*]*ν παῖδα παῦσαι τὸ⟨ν⟩ Διὸς* [*κακῶς λέγων.*
(*Χο.*) *π*[*α*]*ύοιμ'* [*ἀ*]*ν* [*εἰ*] *τὰς βοῦς τις ἐ*[*ξελᾶν θέλοι.* 400
(*Κυ.*) *ἤδη με πν*[*ί*]*γεις καὶ σὺ χα*[*ί βόες σέθεν.*
(*Χο.*) [. . .]*λεισεπρ*[. . .]*υ*[. *ἐ*]*ξελαυν*[

Col. xvi.		Col. xvii.
. . .		. . . .
		[
		[
		[
		[
	5	ιουιου[[π̣[.]γ̣[
		ήν[[δ]]έφηπ̣[
		ουτοσουφ[
		ω̣λ̣[
		ϊω̣δ̣[
	10	ωλοξιαδε[
		καιπαρη[
		των[.]οω[
		ἀπολλ[.]νυ . [
		ε[.]ει̣[
ἐλεθοισβοων		
]νεν τθ ε	15	βο̣[
]νοσ		οπο[
		πρ[
		μισθοσ̣[
		ελευθερο̣[
	20	τονεγ̣[

Unplaced Fragments.

Probably from the bottom of Cols. i–iii.

Fr. 1.	Fr. 2.	Fr. 3.	Fr. 4.	Fr. 5.
. .	. .	. .	. .	. .
ι̣[	] . [	]ν̣αλ̣[	]εδ[	] . [
δ̣[	]ο̣ν̣ό̣[	]ελα . [	]σσαι̣[	]ο̣[
. .	] . [	]ει̣ [	. .	. .
	. .			

Col. xvi.

. . .

π]ελέθοις βοῶν·
οὔ(τως) ἦ]ν ἐν τ(ῷ) Θέ(ωνος).
]νος.

Col. xvii.

. . . . .

[
[
[
[

(*Χο.*) ἰοὺ ἰοὺ [
ἦν τ' ἔφη π[
οὗτος οὐ φ[
(*Σι.*) ὦ Λ[οξία (?)
ἰὼ δ[
(*Χο.*) ὦ Λοξία δε[
καὶ παρη[
τῶν [β]οῶ[ν
Ἀπόλλ(ων) [.]νυ . [
ε[.]ει[
βο[
ὁπο[
πρ[
μισθὸς [
ἐλεύθερο[
(*Σι.*) τὸν ἐγ[

Unplaced Fragments.

Probably from the bottom of Cols. i–iii.

	Fr. 1.	Fr. 2.	Fr. 3.	Fr. 4.	Fr. 5.
	. .	. .	. .	. .	. .
(*A*)	ι[	] . [	]ναλ[	]εδ[	] . [
(*B*)	δ[	]ον· ὅ[	]ελα . [	]σσαι[	]ο[
	. .	] . [	]ει	. .	. .
		. .	.		

Fr. 6.

. . .
]·λ̣π̣[.]·[
]ι̣ . .[
. . .

Fr. 7.

. .
]ο[
]ά̣ι[
. .

Fr. 8.

. .
]ω̣[
]·ο[
. .

Fr. 9.

. .
]π̣[
]τ̣[
. .

Fr. 10.

. .
]ν̣·[
. .

Probably from Col. ix.

Fr. 11.

. .
]υτικ[
]..ν̣[
. .

Fr. 12.

. .
]..[
]υσ̣[
]·[
. .

Fr. 13.

. .
]α̣τ̣ο̣[
]·[
. .

Fr. 14.

. .
]ι̣ομ̣[
]σ̣ε·[
. .

Fr. 15.

. .
]ο̣[
]·[
. .

Fr. 16.

. .
]α̣τ̣[
]·[
. .

Fr. 17.

. .
]·ν̣[
]ω̣[
. .

Fr. 18.

. .
]σ̣·[
. .

From Col. xv?

Fr. 19.

. . .
]α̣μ̣[
]·ων[
]σσυ·[
. . .

Fr. 20.

. . .
]νβοω[
]ανε̣ξ̣[
]στιτο[
]τ̣α̣σ̣[
. . .

Fr. 21.

. .
]
]
]
]γυν[
]·ε·
]αι
. .

From Col. xvii?

Fr. 22.

. . .
]..[.]·[
]ρ̣υει̣[
]ο̣νθο[
]η̣λ̣λ̣[
5]...[
. . .

Miscellaneous.

Fr. 23 (*a*).

. . .
[illegible]
χρυσωιπλ

Fr. 23 (*b*).

. . .
]θουρι[
]λοσδ[
τισασ[

Fr. 24.

. . .
]υκεχ[
]ιμαζ[

Fr. 25.

. . .
]·αξ[
]λιθι̣[

Fr. 6.

. . .
] . λπ[.] . [
]ι . . [
. . .

Fr. 7.

. .
]ο[
]αί[
. .

Fr. 8.

. .
]ω[
] . ο[
. .

Fr. 9.

. .
]π[
]τ[
. .

Fr. 10.

. .
]υ . [
. .

Probably from Col. ix.

Fr. 11.

. .
]υτικ[
]. . ν[
. .

Fr. 12.

. .
] . . [
]υσ[
] . [
. .

Fr. 13.

. .
]ατο[
] . [
. .

Fr. 14.

. .
]ιομ[
]σε . [
. .

Fr. 15.

. .
]ο[
] . [
. .

Fr. 16.

. .
]ατ[
] . [
. .

Fr. 17.

. .
] . ν[
]ω[
. .

Fr. 18.

. .
]σ . [
. .

From Col. xv?

Fr. 19.

. . .
]αμ[
] . ων[
]σσυ . [
. . .

Fr. 20.

. . .
τῶ]ν βοῶ[ν
]ανεξ[
ἐ]στὶ το[
]τασ[
. . .

Fr. 21.

.
]
]
]
] γύν[αι
] . ε·
]αι

From Col. xvii?

Fr. 22.

. . .
] . . [.] . [
]ρυει[
]ονθο[
]ηλλ[
5] . . . [
. . .

Miscellaneous.

Fr. 23 (*a*).

. . .
] . [
] χρυσῷ πλ[

Fr. 23 (*b*).

. . .
] θουρι[
]λος δ[
]τισασ

Fr. 24.

. . .
]υκεχ[
]ιμαξ[

Fr. 25.

. . .
] . αξ[
]λιθι[

]βωνα[.] . [
]ποιήσα
. . .

]πό[
]σα[
. . .

]ξυνα[
]χμον[

]στρ[
]μ̣ηπ̣[
5] ̂[
. . .

Fr. 26.

]βραβευμ[
. . .

Fr. 27.

] . ι̣ανειφραϲ̣[
]ρ̣'ακ̣[. .] . [
. . .

Fr. 28.

. .
]δ[.] . [
]τοιο[
]κτ[
. .

Fr. 29.

. .
]φ[
]παια[
]ε̣ϲτι̣[
. .

Fr. 30.

. . .
]
]αρουν[
]ονα̣[
]λ̣ει
¯]ν
]
]
. .

Fr. 31.

. .
]
]ρο̣τ[
]ρια[
]ευθυ̣[
]α̣τω̣[
. .

Fr. 32.

. . .
] .
]φλεβο̣[
]
]μη[
. . .

Fr. 33.

. .
]α̣[
]α̣ιϲ . [
]τὼ[
]οφ[
5]νη̣λ[
]ι
]με[
ϙ
]ϲ[
]νο[
10]χ̣ε[
]ο̣ν . [
]α̣δ[
]ο̣μ[
]α̣εφ̣[
]
. .

Fr. 34.

. . .
]
]
]ατον
]σ
]
]ελεαϲ
5]
]ν̣ὰν
. . .

Fr. 35.

. . .
]ρ̣α[
]
]ουθα . ο̣[
]
]
. . .

Fr. 36.

. . .
]ε̣π̣[
]ιδια[
]
]
]
. . .

]βωνα[.] . [ ]πό[ ] ξυνα[ ]στρ[
] πονήσα[ ]σα[ ]χμον[ ]μηπ[
. . . . .] ̂[
. .

Fr. 26.

] βραβευμ[α
. . .

Fr. 27.

] . ιανει φράσ[
]ρ' ἀκ[. .] . [
. . .

Fr. 28.

. .
]δ[.] . [
] τοιο[
]κτ[
. .

Fr. 29.

. .
]φ[
]παια[
]εστι[
. .

Fr. 30.

. . .
]
]αρου[
]ονα[
]λει
¯]ν
]
]
. .

Fr. 31.

. .
]
]ροτ[
]ρια[
] εὐθυ[
]ατω[
. .

Fr. 32.

. . .
] .
] φλεβδ[ς
]
]μη[
. . .

Fr. 33.

. .
]α[
]αισ . [
]τω[
]οφ[
]νηλ[
]ι
]με
]σσ[
]νο[
]χε[
]ον . [
]αδ[
]ομ[
]αεφ[
]
. .

Fr. 34.

. . .
]
]
]ατον
]ς
]
]ελεας
]
]νᾱν
. . .

Fr. 35.

. . .
]ρα[
]
]ουθα . ο[
]
]
. . .

Fr. 36.

. . .
]επ[
]ιδια[
]
]
]
. . .

Of the three previously known fragments of the *Ichneutae*, two have occurred above (xi. 12–13, xii. 6; cf. notes *ad loc.*); the third is:—

293. Pollux x. 34

ἐνήλατα ξύλα
τρίγομφα διατορεῦσαί σε δεῖται

A corrupt passage, on which cf. Lobeck, *Phrynichus*, p. 178.

To this play may now be referred with W(ilamowitz)–M(öllendorff)

932. Athen. ix, p. 409 c

βοῦκλεψ

The word is given as an epithet of Hermes παρὰ Σοφοκλεῖ. βοοικλεψ A, βοόκλεψ C Eustath., βοίκλεψ Musurus, βοῦκλεψ Dindorf.

i. 1–3. For the supplement of l. 1 cf. ll. 10 and 14; βροτοῖς involves an accompanying θεοῖς, which will naturally precede. This line is probably the first of the play. Line 14 of Col. iv, which is marked as the 100th verse, is indeed not more than the 94th from this point, and possibly a foregoing column, of which the upper part was occupied e.g. by a hypothesis or a list of characters, has been lost; but the numeration of lines in papyri is not always exact, and if iv. 20, 22, &c., are counted as whole lines, the figure 200 at viii. 13 is but one in excess, with i. 1 as the starting-point. Apollo's name ought then to occur in l. 3.

4–5. Something like [δειν]ὸν [γάρ ἐστ' ἐμῇ δὲ δύσ]λοφον may have stood in l. 4, but the restoration depends upon that of the next verse. Murray suggests [εἰ φεύξε]τα[ι κλέψας γε, but the initial supplement is too long.

6. *νόμευμ]α* (W–M) is somewhat long for the space, and perhaps a more recondite periphrasis was employed, e. g. *νεανίευμ]α*, which W–M has also proposed. Three classes of the cattle are apparently distinguished, (1) the full-grown cows, (2) their calves, (3) the immature heifers; Murray's *γένη νεογνά* is thus less suitable.

7–16. 'They have all disappeared, and in vain I track them, wandering in secret far from the cattle's manger, hidden by some artifice. For I would not have thought that any one either of the gods or of the mortal creatures of a day would have dared so far as to do this deed. On learning it distraught with fear I set forth and search, with full proclamation to gods and men, so that none may be ignorant. For I follow frantic in pursuit. And I have visited in haste the peoples of the whole host of Thrace, but no one . . .'

7–8. The restoration of l. 7 and τῆλε βου]στάθμου in l. 8 are due to W–M; Murray suggests that *ταφρ* may refer to a ditch surrounding Apollo's byre (e. g. *τάφρ[ων ὕπερθε νῦ]ν*. In l. 8, where there was some difference of reading, neither the circumflex accent nor the diaeresis on *ι* is quite certain; but [λαθ] is clearly indicated by the marginal λα[. διασ[above is possibly διασ[κοπῶ as a variant for *ἰχνοσκοπῶ*.

13. [στείχ]ω: or e. g. [ζητ]ῶ, as both W–M and Murray suggest. *ν* of *ματευων* was deleted by means of dots placed above and beneath it.

14. Either *τάδε* or *τόδε* may be right; a similar choice between singular and plural is given at iii. 25 and v. 9.

15. [ἀκολο]υθίᾳ W–M, supposing this to be the passage referred to in Bekker, *Anecd.* 367. 32 *ἀκολουθία· ἡ ἀκολούθησις. Σοφοκλῆς* (Nauck, Fr. 899). Murray suggests [δυσπε]υθίᾳ.

16–17. [Ορᾳς]ὼν and ἀλλ' οὔ]τις W–M. Another method of treating the passage is to take]ων as the genitive of a more general term or as a participle, e. g. [σπεύδ]ων, and to put

Θρῃ]κιω[in l. 19. Something like [ζητῶν] τίς [αὐτὰς εἶλε (Murray) or [εἴ πώς] τις [. . . would then follow in l. 17.]τον in the margin may well be στρα]τοῦ again, with something other than τοῦ παντός preceding as a variant.

18–23. That these two small fragments belong to Col. i is clearly indicated both by their appearance and contents, but their relation to each other and to the rest of the column is not definitely fixed. The worm-eaten edges of both show the same pattern, according to which τ]ὰ Θεσσαλῶν should be in the same line as ἔ]πειτα [δέ. But the worming is not an infallible guide, since the papyrus may not have been folded quite straight; and if ἔ[πει]τα δ' is right in l. 23, it is desirable to lengthen the interval between this and the foregoing ἔ]πειτα [δέ. This being granted, a further comparison of the worm-marks in Col. iii suggests that there is no loss between ll. 17 and 18; the adscript of which a few letters remain in the left margin of Col. ii will then be opposite l. 22, and the loss below l. 23 will extend to four verses, in which no doubt Attica was mentioned. At ii. 1 the Peloponnese is reached (Δωρικο[). In ll. 21–2 supplements suggested by W–M are printed *exempli gratia.*

ii. 3–5. ἥκω and δύ[σβατον W–M, who points out that the words ἥκω . . . Κυλ]λήνης . . . χῶρον give a complete sense, which only requires some ornamental amplification (ll. 4–5, e. g. δύ[σβατον or δύ[σκρημνον πέτραις δυσήνεμόν] τε). In l. 5 he would emend ἐς to εἰ (e. g. εἰ δ' ὑ[ληβάτης ἐνταῦθα ποι]μὴν κτλ.), but this is hardly justifiable in a passage so mutilated, especially when ἐς suits the context, and the corruption of εἰ would be inexplicable. To substitute θ' for δ' would be less objectionable; the]θ[in the margin (which suggests Θ[έ(ωνος) again) shows that there was some variant here.

6–17. 'Therefore if any shepherd or husbandman or charcoal-burner is by, or one of the nymph-born race of hill-roving satyrs, I announce to them one and all, whosoever captures the thief of Apollo's kine, his forthwith is the reward lying ready.

Silenus. O Phoebus, I heard thy voice raised in loud proclamation, and apprised of the matter with the haste that an old man can command, wishing to become thy favoured benefactor, Phoebus Apollo, I set out on this quest, if haply I may hunt down this thing for thee.'

6–10. The supplements are largely due to W–M, whose restoration of [μαριλοκαυ]τῶν in l. 7 from Soph. Fr. 964 is especially attractive (μαριλοκαυτῶν· ἀνθρακευτῶν Hesych., καὶ (μαριλοκαύτας) τοὺς ἀνθρακευτάς. Σοφοκλῆς Phot. *Lex.* 247. 17). ἀγρωστήρ is an unattested form, and the σ is perhaps better omitted, though there is some evidence for ἀγρώστης = ἀγρώτης; ἀγρωτήρ occurs in Steph. Byz. s.v. ἀγρός. In l. 10, if [τὰ δ]ῶρα is supplied, the verse may be continued without alteration τοῦ Παιῶνος ὅστις ἄ[ρνυται, but the lacuna is more satisfactorily filled by [τὸν φ]ῶρα, and the alteration of the following του to τῶν is no violent remedy.

12. ὦ Φοῖβε is a rather longer supplement than is expected; perhaps an epithet of φωνήμαθ' stood here.

16. The alteration of τῷδ' to τῇδ', which is proposed by W–M, is unnecessary in view of iii. 21.

17. That the aorist of κυνηγεῖν should be formed with a short vowel is remarkable; cf. iii. 22 ἐκκυνηγέσαι.

18–21. This is a puzzling passage. If l. 18 is rightly reconstructed, Silenus means that he wishes his success to be proclaimed, like that of a victor in the games. This, however, is not convincing, nor can I regard Murray's τ[ά] τ' ἄγγε', [οἷ]ς μοι . . . μά[λι]στ', ἐπ' [αὐλεί]αισ[ι π]ρόσθε σο[ῦ 'φερο]ν as more satisfactory. It is not certain at the end of l. 18 that φε was not followed by some other letter; and the first of the two gammas is not quite clear and may possibly be ρ or σ, but τ[ὸ] γὰρ γέ[ρα]ς will hardly improve matters. In l. 19 επ[may be εγ[; the difficulty of obtaining a conjunction makes π]ρόσθε σ . [preferable to πρόσθες . [.

In l. 20 ὄσσοισι not ὄσοισι is probably to be read; the loss of a σ is intelligible but not its erroneous insertion; some adjectival expression, meaning 'sharp-sighted', seems indicated, but the remains of the end of the verse are not readily adaptable. υ before ε can hardly be avoided, and above the line, between this and the supposed α, there is a slight vestige of ink which might represent a circumflex accent. The letter after β may as well be λ as α. In l. 21 the elision mark is uncertain, but it appears to stand rather too high in the line for the top of a ρ, and an optative here is not unsuitable: 'I would get my sharp-eyed sons to help, if you will perform your promises.'

22. The vestige in front of [.]ω is hardly sufficient to give a clue to the verb; something like χρυσόν or μισθὸν παρέξω is wanted, but παρέξω is improbable. μοῦνος in iambics is a Sophoclean use.

23. The letters τα[are on a small fragment which no doubt belongs to one of the first three columns, and must on account of the paragraphi come from the bottom of Col. ii; its location in this line is, however, quite conjectural. If it is rightly placed, Fr. 1 will follow below, though whether in 24–5 or 25–6 cannot be determined.

26. The papyrus is broken close beneath this line, but it was most probably the last of the column, since it ranges with iii. 27, and the dialogue works out right on the supposition of the loss of a line at the top of Col. iii.

iii. 3. Murray suggests πο[ιήσειν μ' ἐλεύθερον, but πο[is perhaps more likely to be ποῖος in some form. Silenus could not easily anticipate what the additional boon was to be.

4. Restored by W–M; cf. vi. 26–vii. 1. From whom Silenus and the Satyrs were to be 'freed' is obscure.

5 sqq. The metre of this short choral ode was partially, and perhaps to a large extent, dochmiac; l. 19 is a dochmiac dimeter, and dochmii occur also in ll. 15–16, while the remains of many of the preceding verses are compatible with the same measure. This dochmiac element, which is rarely employed in songs of the entire chorus—Soph. *El.* 1384–97 is another example—may be regarded as expressing the eagerness and excitement of the Satyrs.

5. It is not clear whether a dot after αγε is the vestige of a letter or a low stop. The cross-bar of the ε has been lengthened by the second hand.

6. βά[σιν, as W–M remarks, is indicated by the marginal note.

8. Cf. Aristoph. *Av.* 274 οὗτος ὦ σέ τοι.

12. Cf. note on x. 1.

13. That νύχια or a kindred word stood in the text may be inferred from the adscript.

14. ποσσί is a remarkable form, which is, however, credited to Cratinus (Fr. 100, Kock).

15. Murray suggests that ειπως is for εἴφ', ὡς (cf. ii. 12), but alterations are undesirable with so doubtful a context. The purpose of the paragraphus below this line is obscure.

16–19. The slight remains of the letter before μετ[suggest the base of ε or σ, and are preceded by a diagonal stroke consistent with α, κ, λ, ν, or χ; β[, though imperfect, is almost certain. β[ίο]ν ἐμέ τ[ε] or β[. .]ας μέτ[α] would suit. It is, however, difficult to obtain a suitable connexion with what follows, which I leave as it stands in the papyrus, though l. 17 is open to some suspicion. συναμα θες was apparently originally written, the final σ being corrected to ο by the second hand, which completed the verse. If συνάμα is right, this is the earliest instance of the word. Taken by themselves ll. 17–19 may be construed: 'Therewith let the friendly god end our toils, who has displayed clear samples of his gold,' i. e. their life would be eased by the attainment of the reward. It appears from this that the gold was actually exhibited on the stage. ἀνέτω can come from either ἀνιέναι or ἄνειν; the latter, giving another dochmius, is perhaps preferable.

20–6. *Sil.* 'O ye gods, Fortune and the deity who guidest steps straight, grant me success in the quest whereon I am now to speed forth to track down the plunder, booty, spoil of Phoebus from whom the stolen kine have been ravished. If any man has seen or heard tidings of them, he would both earn my gratitude by telling it, and join in benefitting king Phoebus.'

20. Ἀρ(ιστοφά)ν(ης): there is some variation in the abbreviations taken to represent this name. Here the letters, if rightly read, are *αρ* with *ν* above. In vi. 8 and ix. 6 the *ν* is on a level with *αρ*, and has an *ι* drawn through its middle; this might well stand for Ἀρ(ιστό)νι(κος), if he were known as a Sophoclean commentator. At vi. 5 *αρ* only is written, the *ρ* passing through the *α*, by which e. g. Ἀρίσταρχος could be meant, as we supposed in the Pindar papyrus (cf. **841.** ii. 61 note). But the annotator may have allowed himself a certain amount of inconsistency, just as he writes *θεω* and *θε* for Θέωνος; and I have therefore avoided a multiplication of the names.

25. *εμοιγ*, not *εμοι τ*, was apparently written, but the latter is probably to be read with W–M, as well as *φράσας* for *δρασας*.

26. I substitute *συντελής* for *προστελης*, which does not occur elsewhere and may be due to a reminiscence of l. 15 aided by the recurrence of *προσφιλής* immediately above. For the dative cf. Eurip. *H. F.* 1252 *εὐεργέτης βροτοῖσι*.

27. 'Moreover the informer shall be substantially rewarded' seems to have been the sense of this verse and the next; the very slight traces before *αμα* are sufficiently consistent with λό[γο]υ θ' which both W–M and Murray suggest.

iv. 2–6. The Chorus apparently make an appeal for informers to come forward, and this is taken up by Silenus: 'Does any one profess knowledge or are all ignorant? Then we must act for ourselves'; e. g. *φησίν τις ἢ [οὐδείς φησιν εἰδέναι τάδε;] ἔοικεν ἤδη κ[αὶ πρὸς ἔργ' ὁρμᾶν με δεῖν.* Cf. Eurip. *I. T.* 1072.

7. *εἶα*: cf. vii. 10, **1175.** 91. 4. The aspiration is stated to be Attic by the Venetus Scholiast on Homer I 262; cf. Herodian, ed. Lentz i. p. 495.

9. The acute accent on *εαν* is doubled, probably because the first accent fell too close to the *ε*.

10. W–M's *δίπους* for *διπλους* is plausible, but as usual I hesitate to accept emendations in a very defective passage.

13. In the present state of the text the merits of the variant *χρῆσθαι* can hardly be estimated. The paragraphus below this line seems to be due to the second hand.

14–v. 12. *Half-Chor.* 'A god, a god, a god, a god. Let be, let be! We seem to have them; hold; do not . . .

Half-Chor. These are the tracks of the kine.

Half-Chor. Hush! A god is leading our colony.

Half-Chor. What are we to do, friend? Were we performing our task aright? What? How say those on this side?

Half-Chor. They say yes, for these marks of themselves give clear proof.

Half-Chor. See, see, here again is the very print of the hoofs!

Half-Chor. Look well! This is the exact measurement.

Half-Chor. Come quickly and . . . if any one's ear catches the noise of the kine.

A noise.

Half-Chor. I do not yet hear their voice clearly, yet here are the very footmarks and the track of those kine plain to view.

Half-Chor. Let be! By Zeus, the footprints are reversed! They look in the opposite direction again; see here! What is this? What is the manner of their arrangement?

The front has been changed to the rear, or again they are entangled in opposite directions. A strange confusion possessed the driver.'

14 sqq. As the paragraphi indicate, the Chorus is here divided into two or more sections, but the distribution of the lines in the papyrus seems to be sometimes at fault. In one place (l. 18) a paragraphus has been cancelled, but probably wrongly, by the second hand. I have adopted the arrangement suggested by W–M, with the slight difference that he would recognize a third section of the Chorus at l. 26. A still further multiplication of parts is quite possible, but smaller divisions than *ἡμιχόρια* are not absolutely necessary.

14. [*ἔα* W–M.

15. The vestiges of the letter before *ρ*, which seems to have been partially rewritten, rather suggest *φ*, but a *τ* is not impossible. The imperative of a verb in *-τεω* or *-γεω* is apparently required; it would not be satisfactory to suppose that *ετει* was written for *ἔτι*.

17. The first three letters of the line were supplied by the corrector, and the sign in the margin no doubt has some reference to the original defect (cf. **1175**, Fr. 3. 7); the dash following the *γ* was presumably inserted to fill up a blank space. *ἀποι[κία]ν*, which appears unavoidable, may be explained as a comic touch.

18. Here again the initial letters proceed from the second hand, but in this case something was previously washed out. The authority apparently quoted in the margin for the v. l. *ἔτι* was not *Ἀρίσταρχος*. [*ἐξ*]*ήνομεν*, which was suggested by W–M, seems probable, though compounds of *ἦνον* have not previously occurred; the compound can be avoided, as Murray remarks, by writing [*ἄρ'*] *ἤνομεν*.

19. With punctuation after *τί*, as suggested by Murray, a sufficiently good sense can be extracted from this line. *τοισ*[.] is hardly to be avoided; *το* is followed by part of a vertical stroke like that of *ι* or *υ*, and *σ* has apparently been written by the second hand through the base of the next letter.

23. *αὐτό* seems preferable to *αὖ τό*; cf. l. 25. In the marginal note *ἐπίσιμον*, if that be meant, may be taken to signify 'devious course'; cf. *ἐπισιμοῦν*, *ἀποσιμοῦν*: *ἐπίτιμον* would give no sense. The abbreviated name consists of a N with a long I through the cross-stroke, and so may begin with either Νι or Ιν. Of these the former is the more likely combination, e.g. Nicander or Nicanor, though neither of these grammarians is known to have commented upon Sophocles.

25. [*ἐ*]*κμε*[*τρού*]*μ*[*ε*]*νον*: or perhaps [*ἐ*]*κμε*[*μαγ*]*μ*[*έ*]*νον*, as Pearson suggests.

26. What was originally written in place of *δρομωι*, which looks right, is doubtful; there does not seem to have been a dittography of *χωρει*. The absence of a reference after *οὔ*(*τως*) *ἦν* may imply that *δρομωι* was in the archetype. After the lacuna]*ων* is possible; some traces of ink above and beyond *εχου* are perhaps accidental.

27. This should be the last line of the column, but since the margin is broken off there is no certainty.

v. 1. The correction in the text is repeated as an adscript perhaps for the sake of greater clearness. *ροιβδοι* was originally written, and the *ε* may be due to the second hand.

2. *ῥοῖβδος* is a stage-direction; the context indicates that notes on the lyre are meant.

3. *πω* is very doubtful: the *π* may also be *γ* or *τ*; *τοι*, e.g. is not impossible. [*τορῶ*]*ς* is due to W–M. *φθ*[*έγ*]*ματος* was doubtless written with two gammas, as in viii. 26 Schol., x. 18, &c.; cf. the note on viii. 25–7.

4. The letters *αυ* of *αυτα* were converted apparently from *οι* or *η*. I take *ἴχ*[*νη . . . στίβος* as the subject of *πάρα* and *μαθεῖν* as epexegetic; W–M would place a stop after *στίβος* and make *τάδε* the direct object of *μαθεῖν*.

7 sqq. Cf. *H. Herm.* 77–8 *ἀντία ποιήσας ὑπλάς, τὰς πρόσθεν ὄπισθεν, τὰς δ' ὄπιθεν πρόσθεν, κατὰ δ' ἔμπαλιν αὐτὸς ἔβαινε.*

8. *αὖ*: so the papyrus, apparently implying punctuation after *βήματα*. If the accent were ignored and *αὐτὰ δ'* adopted, a stop should be placed after *δέδορκεν* instead of at the end of l. 7.

An indistinct mark above the first *ε* of *εισιδε* might be taken for a grave accent, which would, however, be incorrectly placed.

9. *τουτί*: the deictic form, so frequent in comedy, has hitherto been regarded as alien from the tragic writers; cf. introd. p. 34.

11. For *συμπ[επλεγ]μένα* cf. Xenophon, *Cyn.* 5. 6.

13–15. The construction is somewhat doubtful. Possibly *πρόσπαιον* is an adverb and *κεκλιμ[ένος] κυνηγετεῖν* epexegetic to *τέχνην [ἐξ]εῦρες*; there would then be only a comma after *αὖ*, the mark of interrogation being transferred to *γῆ*.

13–vi. 6. *Sil.* 'What then is this art that you have found, what, I say? It is strange to hunt thus prone on the ground. What is your method? I do not understand. You lie fallen like a hedgehog in a copse, or stooping like an ape you vent your spleen. What is this? Where in the world, in what sort of place, did you learn it? Tell me, for I am ignorant of these ways.

Chor. Hu! Hu! Hu! Hu!

Sil. Why do you make this cry? Whom do you fear? Whom do you see? What terror do you behold? Why do you keep raving? There was a harsh sound hard by: do you desire to learn what it was? Why are ye silent, ye who were erst so loud?

Chor. Nay, be silent!

Sil. What is it there that you keep turning from?

Chor. Listen now!

Sil. How can I listen when I hear no man's voice?

Chor. Be persuaded by me.

Sil. You will never help my pursuit.

Chor. Listen again awhile to this thing, a noise such as no mortal ever heard, whereby we are here dumb-struck and confounded.'

17. *ἀποθυμαίνεις*, which stands in the papyrus, might perhaps, as W–M suggests, here have the sense of *ἀποθυμιᾷς*, *flatum emittis*; cf. *ὀρμαίνειν* and *ὀρμᾶν*. But there is no other trace of such a use, and the anapaest is very objectionable. *κύβδα* appears to be sound, though the *δ* was originally omitted; there is no authority for *κύβα*. It is easy to restore metrical regularity by the omission of the preposition; but the sense is unsatisfactory, since the meaning of *ἀποθυμιᾷς* is hardly to be attributed to the simple verb, and the reading of the papyrus remains unexplained. I have been tempted to suppose that the original text had *ἀπιθμαίνεις*, which might easily produce *ἀποθυμαίνεις*: cf. Hesych. *ἰθμαίνων· ἀσθμαίνων* and *ἰσμαίνει· ἀναψύχει, ἀποψύχει, ὄζει*. But the evidence for this verb is too doubtful to justify its insertion. I therefore print *θυμαίνεις*, but only *faute de mieux*. Pearson, to whom *κύβδα* suggests some erotic term, proposes *ποθομανής*.

18. W–M is no doubt right in substituting *τύπῳ* for *τρόπῳ*, which may easily have been brought in from the next line.

20. Cf. vii. 12 and Aristoph. *Plut.* 895 where *ὐ ὐ*, repeated six times, is used to imitate the sound made by a person smelling a feast.

21–5. The restorations are made *exempli gratia*. Those in ll. 21 and 25 were proposed by Murray (who compares with l. 21 Soph. *El.* 1475 *τίνα φοβεῖ; τίν' ἀγνοεῖς;*), those in ll. 23–4 by W–M. That *κέρχνος* is here to be interpreted as a harsh, grating sound is indicated by the context; cf. Galen, *Gloss. Hippocr.* (Kühn xix, p. 111), who says that the word may signify either *ἡ τραχύτης τῆς φάρυγγος* or *ὁ ἐν τῷ πνεύμονι ψόφος*. W–M would emend *ἰμείρει[ς]*, to *ἰμείρω*, but a fair sense is obtainable without alteration, as above, or by writing

ἀ[γχοῦ τίς ἦχε]ι κέρχνος ἱμείρεις μαθεῖν; τ[ί δῆτα κτλ. The first ε of ειμειρεις was probably deleted by the second hand; it has a dot over it besides being crossed through. The marginal οἱ for ὦ is no improvement in l. 24.

26. ἀπονοσ[φίζ]εις was suggested by W–M; cf. Soph. *O. T.* 480. The restoration of the first half of the line is facilitated by the crasis adopted in the text; the supplement adopted is of course only one of several possibilities.

vi. 3. Murray here proposed ἐμ[ὴν] δίω[ξιν, but ην can certainly not be got into the lacuna, which is indeed strained to the utmost by the modification printed; οι, ου or a single letter would be more satisfactory. The accented letter after δ is probably either ι or α, and the vestige succeeding is not inconsistent with ω; γ or π would also be suitable. ἔμ' [ὦ]δ' ἄπ[ιστοί γ' would be consistent with the palaeographical conditions, but is not otherwise convincing. δίχ[α cannot be read. A small vestige before ὦs suits e. g. μ or λ, hardly π.

4. For χρήματος cf. xiv. 23.

5. ἐξωργίσμεθα, if that was the verb of the text, is less appropriate than the marginal ἐξενίσμεθα, although this use of ξενίζειν seems otherwise to be post-classical. The compound ἐκπλαγέντες, as read by Aristophanes, is also preferable to the simple verb.

7–**vii.** 11. *Sil.* 'Why, pray, are you afraid and fearful of a noise, unclean bodies fashioned of wax, vilest of beasts, who see a terror in each shade and are alarmed at everything, who render slack, heedless, illiberal service, mere bodies, all talk and lust, professing faithfulness, but if ever it is called for, flying from performance. Yet your father, ye vilest of beasts, is one by whose youthful prowess many trophies have been set up at the homes of his brides, who was not wont to turn in flight nor be subdued nor to cower at the noises of hill-fed herds, but did deeds of strength. And their lustre is now disfigured by you at some new cheating noise of shepherds, which you fear like children before seeing its source, abandoning the hope of golden wealth which Phoebus told of and secured, and the freedom which he promised both to you and me; this you neglect, and sleep. If you do not pursue and track down the kine and their driver to their hiding-place, you shall make a noise in lamentation for your very cowardice.

Chor. Father, be present with me and yourself be my guide, that you may know well if there be any cowardice; for you yourself shall learn, if you are present, that your words are nought.

Sil. I will myself be present and urge you on by my voice, sounding the whistle that speeds on the hounds. Come, take your stand at the cross-ways, and I will stay on the scene of action and direct you.'

7. The punctuation apparently indicated by the papyrus is quite defensible (cf. e. g. Aristoph. *Acharn.* 345 μή μοι πρόφασιν) but less natural than that adopted. It can hardly be doubted that a stop was intended, though the dot is not quite in the proper position, being too far from the ν and close to the vertical stroke of φ.

8. Aristophanes' reading is again preferable to that of the text.

9. ν was written by the second hand over an original μ. The masculine ὄντ[ες is somewhat awkward with κάκιστα, but ὄντ[α κἀ]ν, which Pearson would prefer, is not adapted to the lacuna, which barely accommodates three narrow letters.

16 sqq. Cf. Eurip. *Cycl.* 2–9.

17. οἴκοις νυμφικοῖς: i. e. the caves of the nymphs; cf. Homer, *H. Aphrod.* 262 (Pearson).

18. δουλ[ο]υμένου is probably sound; δειλοῦν is rare and, so far as known, post-classical.

20. ἀ[κ]μαῖσιν: or perhaps ἀ[ἰχ]μαῖσιν, and this is preferred by Pearson. For ἐξειργασμένου in the active sense, which gives a better antithesis than ἐξειργασμένα, cf. e. g. Soph. *Ant.* 262, 384.

21. ὑμῶν is clearly right. Neither ὑπορρυπαίνειν nor ἀπορρυπαίνειν occurs elsewhere.

22. κόλακ[ι] is an unexpected epithet, the meaning of which perhaps here approximates to that of γόης; cf. Moeris, p. 113 γόης Ἀττικοί, κόλαξ Ἕλληνες.

23. [ὄν] W–M.

24. χ[ρ]υσόφαντος is apparently found only here.

vii. 2. ἀνανοστήσαντες is another novel form, which here seems to mean 'pursue'; cf. Soph. *Phil.* 43 ἐπὶ φορβῆς νόστον. It could hardly signify 'returning from the error of your ways'.

5. συμποδηγεῖν is used by Plato, *Pol.* 269 c, 270 a, but συμποδηγετεῖν is not elsewhere attested.

7. The variant on λέγω[ν, which is doubtless right, appears unintelligent.

10. W–M suggests the easy emendation τρίζυγ' εἰς, but cf. Soph. *Trach.* 339 τοῦ με (?) τήνδ' ἐφίστασαι βάσιν;, which confirms the testimony of the papyrus, while this in turn may be cited in support of the view that ἐφίστασαι in *Trach.* 339 is intransitive. For the rough breathing on οἴμου W–M refers to Arcadius 199 (Herodian i. 546, Lentz) τὸ οἶμος, οἰμῶ δασύνεται.

12 sqq. The rhythm of this song, which is unfortunately defective nearly throughout, is largely anapaestic, the anapaests being often resolved into proceleusmatics; cf. Aristoph. *Av.* 327 sqq. and the Hyporcheme of Pratinas (Fr. 1, Bergk). Cretics are also used, while l. 15 is apparently Glyconic.

12. ψ here is apparently used like ψίττα or ψύττα, 'Pst!'

13. ὑπέκλαγες is a novel compound, but ὑποκρίζειν is used by Aelian, *N. A.* 6. 19; for the form cf. the variant κρίγε for κρίκε in Hom. Π 470, and the commentators thereon.

15. The second ω of πρωτω has been rewritten.

16. ἔχει is the second person of the passive: 'I have you'; cf. l. 17. η of εληλυθεν has been altered by the second hand from ε in both instances.

18. The marginal reading is the more attractive; δευτερωι was probably due to the influence of πρώτῳ τίς ὅδε in l. 15.

19. δράκις is an unknown form, which, however, in consideration of the adjacent γράπις it is rather hazardous to emend to δρακείς (Pind. *Nem.* vii. 3, Fr. 123. 2); W–M compares Δόρκις. An acute accent may have disappeared above the α. γράπις is described by Hesychius as εἶδος ὀρνέου.

22. The narrowness of the lacuna indicates that the letter lost before the final ν was probably ο, but the word was apparently not νομον; νο]μι[ο]ν is not impossible.

26. δρ[: or δι[.

viii. 2. δε is cancelled by a stroke above the line; cf. x. 6 and 843. 142–3, &c.

8. The confusion between η and ει is common; the former here seems likely to be correct.

9. Not ολβ[: the letter after λ was probably ο or ω.

11. εἴσιθ': W–M would prefer ἔπιθ'.

13–24. *Chor.* 'Father, why are you silent? Did we speak the truth? Do you not hear the sound, or are you deaf?

Sil. Be silent; what is it?

Chor. I shall not stay.

Sil. Stay, if you can.

Chor. I cannot; but do you search and track them down as you please, and enrich yourself by getting the kine and the gold . . .

Sil. But I will by no means allow you to leave me or to withdraw from this task, before we know clearly what is within this dwelling here.'

13–14. *εἴπομεν* and *ψόφον* were restored by W–M. If *εἴπομεν* is right, *μῶν*, for which *οὐκ* would rather be expected, may have an ironical sense, 'You don't mean that we spoke the truth?' But *μῶν* sometimes practically loses its negative force; cf. Stallbaum's note on Plato, *Lys.* 208 c. With the form of l. 14 cf. e. g. Eurip. *Rhes.* 565–6 *Διόμηδες, οὐκ ἤκουσας, ἢ κενὸς ψόφος στάζει δι' ὤτων, τευχέων τινὰ κτύπον;*

15. Since ll. 13–14 and apparently 18–21 must be assigned to the Chorus, the verse contained in ll. 15–17 should be distributed into three parts instead of four as in the papyrus. *τί ἔστιν* is therefore to be combined either with *σί[γα]* or *οὐ μενῶ*, and the former alternative is the more natural. W–M prefers *σι[γῶ]*.

A quite different and in some respects not unattractive view of this passage is taken by Pearson. He would keep the arrangement given by the papyrus in ll. 15–19, assigning 16 *τί ἔστιν*, 18 *μέν', εἰ θέλεις* and 23 sqq. to the Chorus, 17 *οὐ μενῶ* and 19–22 to Silenus; the latter then becomes the person anxious to leave the scene, and would do so at l. 22, where the restoration *ὡς ἐμοὶ δυκ]ε[ῖ] μὴ πλεῖστ[ον] ἔτι μ̣ἐ]ν̣[οντα διατρίβειν] χρόνον* is suggested *exempli gratia*. So sudden a *volte face* on the part of both Silenus and Satyrs might be comic, but it is hardly natural; moreover this theory also involves a departure from the original, where changes of speaker appear to be indicated by the paragraphi below ll. 24 (25) and ix. 1. Those paragraphi are not easily interpreted as marking the distinction between iambics and lyrics; cf. l. 12, where there is no paragraphus.

17–18. It is clear from the marginal note that l. 18 ended *ὅπῃ δύνᾳ*. For this the annotator wished to substitute *ὅπῃ θέλεις*, and there would be something to be said for his preference were it not for the awkwardness—which he apparently did not feel—of the repetition of *θέλεις*. W–M points out that this may be removed to the advantage of the sense by simply transposing the two verbs. *δύνᾳ* in l. 17 is well suited to the reply of the Chorus *οὐκ ἔστιν*. If *θέλεις* and *δύνᾳ* are retained as they stood in the papyrus, *μέν', εἰ θέλεις* is perhaps best regarded as an unfinished sentence: 'Stay, if you wish (to share in the reward)'; 'Stay, if you please' would be too polite,—unless, indeed, the tone was ironical.

19. *λαβών* W–M.

20 sqq. Since the ends of these lines are on a different fragment, their length cannot be determined very accurately. Some standard of measurement is, however, provided by l. 18, where the supplement is certain, though it is of course not certain at what distance the marginal note was begun from the conclusion of the line. Assuming an interval of average extent, I estimate that there would be about thirteen letters in l. 20 between *χρυσον* and *]ε*, and the loss in the lines below has been calculated on that basis.

21. *πλειστ[* is hardly to be avoided; *πλειον* can certainly not be read. The letter after the lacuna is probably *ε* or *σ*; that after *τι* may be *μ* or *ν*.

22–4. The restorations of course only aim at giving the apparent sense. *ἐξυπέρχεσθαι* is unknown, but would be a not unnatural poetical variation of *ὑπεξέρχεσθαι*. In l. 24 Murray proposed *ὄν[τιν'] ἢ[δ' ἔσω κρύπτει στέγη*, which I have adapted to the requirements of the papyrus, the *η* of *ἢ[δε* being inadmissible. The letter in question, if not *ε*, should be *ρ* or possibly *β*.

25–7. The Chorus make an ineffective summons to the occupant of the cave. *μισ]θό[ν* was restored by W–M, who in the marginal note above proposes *ἃ φυσ[ᾷ]ς*; but the narrow space and the flourished form of the *ι* are both against *α* and in favour of *-εις*. Possibly *ἀφύξεις* stood in the text. I write *φθέγμα* according to the ordinary orthography, although as W–M remarks, the doubled *γ* which is found here and at x. 18, xi. 15, xii. 3, xiii. 4 was preferred by Herodian; cf. Crönert, *Mem. Gr. Hercul.* p. 69.

ix. 2–18. *Sil.* 'He will not appear to them; but I by making a noise upon the ground with many leaps and kicks will quickly compel him to hear though he be very deaf.

Cyllene. Beasts, why came ye rushing with many shouts to this green wooded hill, abode of animals? What is this device, what this change from the tasks wherewith you erst pleased your lord, who clad in fawn-skin and bearing the light thyrsus was ever wont to raise before you the cry evoe in the god's train along with the nymphs his offspring and the throng of his sons? But now I understand not the matter, whither the gusts of new frenzy whirl you. For it is a riddle! I heard a cry befitting hunters who have come near to the brood of an animal in their lair, and at the same time . . .'

2. *τοῖσιν* after *φαν[εῖτ]αι* could hardly be taken as instrumental. For the demonstrative use cf. e.g. Soph. *O. C.* 742 *ἐκ δὲ τῶν μάλιστ' ἐγώ.*

3. *πέδορτος*, like *κυνορτικός* in vii. 9, is a *ἅπαξ εἰρημένον.*

5. *ἦ*: the third person is evidently required, and the correction is easy; cf. Soph. *Ant.* 710 *κεἴ τις ἦ σοφός*, and vi. 13 above.

For the redundant *ὥστε* cf. e.g. Soph. *O. C.* 1350 *δικαιῶν ὥστ' ἐμοῦ κλύειν λόγους.*

6. The marginal variant would have the effect of balancing the epithets, *χῶρον ὑλώδη = πάγον ἔνθηρον*, but does not seem very probable; possibly even *χωρον* is a mistake for *χλωρον.*

9. *ειπες* is strange, and W–M's correction *εἶχες* is an evident simplification.

10–11. Cf. Eurip. Fr. 752 *θύρσοισι καὶ νεβρῶν δοραῖς καθαπτός*, *Bacch.* 176 *θύρσους ἀνάπτειν καὶ νεβρῶν δορὰς ἔχειν*, Strabo c. 719 *καθημμένοι νεβρίδας.* *υμειν*, not *υμων*, was apparently the reading of the papyrus; it may be explained as a *dativus commodi.* *νέβρινος* is novel. *εὐπαλής* and *εὐπαλέως* are used by Ap. Rhod. ii. 618, iv. 193.

12. For the middle form *εὐιάζετ'* cf. Eurip. *Bacch.* 67 *Βάκχιον εὐαζομένα.* The corrector's *εὐίαζες*, which is unintelligible, looks as if he had taken *εὐιάζετ'* for a second person plural active. It was presumably to this word that the marginal note *ζή(τει)* referred. The alteration of the termination involved the transference of the accent, and that on *α* was cancelled by means of the dots on either side of it, as in **841**. vi. 88, ix. 17, **1082**. i. iii. 7 (5).

13. The emendation of *ποδῶν* to *παίδων* is due to W–M.

14. *νέ[ω]ν*: the space seems almost too narrow for *ω*, and would better suit *νέ[ο]ν*, which however is less apposite.

15. Theon's variant, with which of course there would be no stop after *γάρ*, is less attractive.

16. The first *ο* of *ομον* has been converted from *ε*, and in l. 18 also *εμου* was probably first written, though there the alteration is less obvious and may be due to the original scribe.

18–23. Though the wording of this passage is elusive, its purport is evident. After mentioning the sounds of hunters on the trail (ll. 15–17) the nymph says that she has also heard accusations of some theft (ll. 18–19), proclamations (ll. 20–1), and finally knocks and kicks on the door (ll. 22–3). In ll. 18–19 *ἂν . . . ἐτείνε[τ'*, if correct, is iterative. *ἀν' αὐτή[ν* might be read, but the *ι* is more suitable, and there seems to be nothing for *αὐτή[ν* to refer to except *τρο[φ]ῆς*, which is unsatisfactory, while to emend to *αὐλή[ν*, as Murray suggests, is too precarious. The letter before *αι* (or *ας*?) may well be *κ*, i. e. *καί*; *]ται* is not possible. *ἐτείνε[τ'* is more probably third person singular passive than second person plural active, or *ἔτεινε[ν* could be restored, with the division *αὖ τι[ς, ἔτεινέ[ν τ]ις* being of course excluded on metrical grounds; there is not room for *ἐτείνο[υτ' ε]ἰς.* It remains to find some word like *βέλη* to be the subject of *ἐτείνε[τ'* or the object of *ἔτεινε[ν* and to go with *γλώσσης.* *τόξ]α καί*, however, is too long, while *ἰ]ὰ καί* is hardly long enough, even if Sophocles were likely to have used the

neuter form, which occurs only once in Homer. A vestige of ink above the lacuna might indeed be the remains of a diaeresis on ι, but it suggests rather a circumflex accent or an inserted letter.]. εναι at the end of the line is doubtless a perfect infinitive,]κέναι or]χέναι.

20. αὖτις: this form is now admitted as Attic beside αὖθις; cf. W–M's note in *Sitzungsber. Preuss. Akad.* 1907, p. 872.

22. I adopt Murray's σύν, which is perhaps not inconsistent with the remains, though not at all convincing. λακ[τίσματος depending on [κ]ληδών is an alternative.

24–7. The sense seems to be 'But for some other evidence I should have supposed (or, "In other circumstances I should suppose") from such a conflict of sounds that you were mad'. Given the probable φ in l. 26, ἔ]φη[ν, as Murray suggests, is attractive; but I cannot reconcile the remains with ἔφην ἄν, and φα[ί]η[ν is another possibility, e. g. αἰν[αῖσι] φα[ί]η[ν] ἂν φρενῶν ὑμᾶς νοσεῖν νό[σοις,—though ἄν and φρενῶν could hardly both be read. θεῶν is inadmissible before ὑμᾶς, but δαιμόνων might serve. In l. 24 αλλως, if that is right (the ς is extremely doubtful), may be followed by η or ει, and the letter after κ can be α.

27. I should like to read τί νύμφη]ν ἐπτοεῖτ', but though the supposed π of ποειτ may well be τ (or γ), π for τι is not possible. A fair sense, however, is obtainable with ἔτι ποεῖτ', 'What will you do next to an innocent nymph?'

x. 1–xi. 19. *Chor.* 'Deep-girded nymph, stay this wrath, for indeed no strife of hostile conflict approaches thee, nor methinks would any unfriendly or vain words from us touch thee. Do not thou be forward in reviling me, but graciously disclose this thing, who is it who here below the ground uttered in such wondrous wise an awesome sound.

Cyll. This is now a gentler mood than before, and seeking thus will you more easily learn than by deeds of strength and attempts upon a hapless nymph. For it pleases me not thus to stir up shrill strife of words. Come, reveal and tell to me calmly what is the thing that ye chiefly need.

Chor. Queen of this region, mighty Cyllene, I will tell thee afterwards for what I came. But tell us of this voice which resounds and what mortal expresses himself therewith.

Cyll. You must know this clearly, that, if you reveal these words of mine, a penalty is in store for yourselves. For in the seats of the gods the deed is concealed in order that no tidings of the story may reach Hera. For Zeus came to the hidden dwelling of the daughter of Atlas . . . and in a lonely cave he begat a son, whom I nurse in my arms; for his mother's strength is shaken by illness. And I staying by the cradle prepare an infant's nurture, food and drink and rest, night and day. But he grows daily to a more than natural stature, so that I am seized by wonder and fear. For though he has been born not yet six days his limbs press on to the maturity of boyhood, and this shoot springs upward and tarries not. Such is the boy who is stored within; and he is still concealed by the command of his father. And the voice of which you ask, ringing out by an unseen instrument, and at which you were much amazed, he himself devised in a single day out of an upturned box; such is the vessel brimful of delight which he fashioned out a dead beast and makes resound below.'

x. 1–8. This short ode is no doubt in strophic correspondence with xi. 20–xii. 1, where the number of lines is the same and so far as preserved they are metrically equivalent, xii. 1, the one complete verse, coinciding with x. 8. The measure is predominantly cretic, with an iambic monometer (ll. 1, 2, 4, 6) or dimeter (l. 3) at the beginning of some of the lines; the last line ends with a brachycatalectic trochaic tetrapody (ithyphallic); cf. xiii. 5–13, xiv. 20–6. The supplements at the ends of ll. 1–4 were suggested by Murray; the restoration of l. 6 and partially of l. 7 is due to W–M.

1. *νύμφη*: cf. xi. 20 *βοῆς*, iii. 12 and xii. 1 *γῆρυν*, xiii. 5 *ὀμφή*, forms which stand in contrast with iii. 12 *πατρικάν*, x. 3 *μάχας*, 8 *ἐγάρυσε . . . αὐδά[ν*, xiv. 26 *τᾶ[σδ.'* I leave these inconsistencies unaltered.

2. *ῡ* of *τοῦδ'* was a later insertion, i. e. the original text combined *τόδ'* with *νεῖκος*, which is quite intelligible.

6. *δε* of *μηδε* has been cancelled in the same way as in viii. 2 by a horizontal stroke over the letters.

8. This line, which was originally omitted, has been inserted by the corrector in the upper margin. Probably the note *ἄνω* (' see above ') was added at the end of l. 7.

9–13. The restorations printed of the ends of these lines are substantially Murray's. In l. 10 he proposed *ἐκπύ[θοισθε ῥᾷον ἄν*, suggesting that *θηρῶν* was a mistake for *θῆρες*. But this is unnecessary if *θηρῶν* be regarded as the participle and the singular substituted for the plural; while I prefer *μᾶλλον* to *ῥᾷον* as softening the construction of the following genitives, which are equivalent to *ἤ* with the dative (as e. g. Eurip. *Cycl.* 273–4 *τῷδε τοῦ Ῥαδαμάνθυος μᾶλλον πέποιθα*). *ἀλκασμάτ[ω]ν* in l. 11 and *ὀρθοψάλακτον* in l. 13 are new words. For the former, to which the sign in the left margin is probably intended to draw attention, W–M suggests *λακασμάτ[ω]ν*, and this would be an easy correction; but since *ἀλκάζειν* is attested both by the Etym. Magnum and Hesychius, it is hardly necessary, and *λάκασμα* itself would be *ἅπαξ εἰρημ.*, though *λακάζειν* is used by Aeschylus. The recurrence in this play of *ψαλάσσειν* or its derivatives is rather curious; cf., besides l. 5 above, xiii. 5. If *ὀρθοψάλακτος* is rightly restored in the latter passage, *ὀρθο-* would seem to have the sense of *ὀρθιο-*. *[οὐ]κ* in l. 12 is very uncertain, but perhaps preferable to, e. g., *οὐ] π[ρέπει.*

14. *μ[ή]νέ [μοι* W–M and Murray.

16. It is questionable whether the speaker here and in the following dialogue is Silenus or the Chorus. W–M would prefer the former, chiefly on account of xiv. 15–17, where see the note; but xii. 2–3 and xiii. 14–16 distinctly point the other way. To give those lines to Silenus is practically to make him here Coryphaeus. It may also be noticed that in ix. 9–13 Silenus (if he is meant by *δεσπότῃ*) is apparently spoken of as if he were not present; and a comic effect would be produced if, after his valiant protestations, when Cyllene actually emerged he beat a temporary retreat and left the Satyrs to cope with the situation. Pearson would get rid of Silenus rather sooner; cf. the note on viii. 15.

18. The text is probably sound; Theon's v. l. looks like an attempted improvement.

19. *δι[α]χαράσσεται* here appears to have the metaphorical sense acquired by *χαρακτήρ*, &c., but I have found no other instance of such a use of the verb.

25–7. The general sense is evident, but its precise expression is beyond recovery. In l. 25 the initial *ζ* is quite doubtful and may be *τ*; and *γ* of *στε]γην*, which was suggested by W–M, may also be *τ*. At the end of l. 26 Murray proposes *ἀβουλ]εύσατο*, and the verse might then be completed e. g. *[τήνδ' ἦλθε, κἀξέπραξεν.*

xi. 2–3. Restored by W–M. Cf. Homer, *H. Herm.* 6–9.

5. *[κἀδεστ]ά* (W–M) is the natural correlation of *ποτῆτα* and need not occasion surprise in the case of such a prodigy. *[κἀσθῆτ]α* would be preferable for a more ordinary infant of six days.

6. *λικνῖτις* is a *ἅπαξ εἰρημένον*. On the use of the *λίκνον* as a cradle cf. Miss Harrison's article in *J. H. S.* xxiii. pp. 294 sqq.

7. Compounds of *εὐθετίζειν* seem not to occur; *[ἐξευθ]ετίζω* is well-adapted to the space and, as W–M remarks, has the analogy of *ἐξευτρεπίζειν*, which is used by Euripides in *El.* 75.

8. *ὁ δ'*, which is the obvious supplement, is admissible on the supposition that the *ε* was unelided; otherwise the space would not be filled.

9. A stop may have disappeared at the end of the line.

10–11. οὔπω and [γυίοι]ς were restored by W–M. The latter, however, does not produce a very satisfactory line, since παιδός, which has to be constructed with what follows, is awkward, and some supplement on which παιδός would depend, like ἰσχύς or δέμας, would have decided advantages. But it seems difficult to obtain this without altering ἐκπεφασμέν[ο]ς, for I cannot regard Murray's suggestion [πρίστη]ς for πριστὴρ ὀδούς as probable; neither is Pearson's [μέτροι]ς (cf. Eur. *Ion* 354) convincing. By the marginal note a variant ἕκτην ἡμέραν πεφασμένος is presumably implied; but there is no reason for preferring this to what stands in the text.

12–13. [κἀξορ]μενίζει . . . [βλάστη] = Soph. Fr. 294, preserved in Athen. ii. p. 62 f. and without the name of the play in Eustath. *Il.* p. 899. 17, in both places with the reading ἐπισχολάζεται, for which Meineke proposed κοὐκ ἔτι σχολ., a conjecture now confirmed by the papyrus. Of the variants στέγει and τρέφει the former seems preferable.

14. [δυσεύρε]τος, which Murray suggests, gives a good sense, though the supposed ς is a little too far apart from the ο. It is necessary to write [τ', not [δ', in order to account for the accent, which is clear. [ἐγκλῃσ]τέος (Pearson) does not suit the remains.

15–19. The restoration of this first account of the lyre is very problematical. W–M's supplement in l. 18 and δ[ονεῖ] at the end of l. 19 look probable; and a relatival construction in l. 15, as desired by Murray, seems well suited to the run of the sentence. For the rest I only aim at an indication of the sense. At the beginning of l. 15 the supposed tail of the φ might be taken for an acute accent on the α below, but this is less likely, and αφ[or αψ[is practically certain. In l. 16 και is followed by an upright stroke suiting γ, κ, ν, π, or τ. The word beginning with κ[in l. 17 is rather puzzling; neither κ[ίστης, κ[άλπης (Murray), nor κ[όγχης is convincing,—any more than ἄ[γγος in l. 19.

A word must be added concerning the arrangement of the latter part of this column. The beginnings of ll. 15–26 are on a detached fragment, and since the papyrus is broken immediately below the ε of ἐ[κθανόν]τος (?), there is the bare possibility that there was another line below this]ε[, in which case the beginnings of ll. 15–26 would have to be moved a line lower down, ἀφ[corresponding with]ς ἡμέρᾳ μιᾷ, and so on. An additional verse in the much compressed account of the lyre might be thought no disadvantage, and the close conjunction of παῖς and παιδο[in ll. 20–1 would also be obviated. On the other hand the top of the column would not be level with Col. x but would protrude above it, and I am satisfied that the arrangement adopted is correct.

22. The supposed high stop may be the top of an inserted ι.

24.]ον is perhaps the end of the line.

26. ἐ[κ θανόν]τος, W–M; cf. l. 18.

xii. 2–16. *Cyll.* 'Be not now faithless; faithful are the words of a goddess which greet your ear.

Chor. How can I believe that the voice of what is dead sounds so loudly?
Cyll. Believe, for the beast received a voice by death, but in life was speechless.
Chor. What was his shape? Long, or curved, or short?
Cyll. Short like a pipkin, curved, with a dappled skin.
Chor. Is he to be compared to a cat or to a panther?
Cyll. Something between, for he is round and short-legged.
Chor. Does he not resemble a lizard or a crab?
Cyll. No, he is not like that either; find some other guise.
Chor. Well, is his shape that of a horned beetle of Etna?
Cyll. Now you have nearly guessed what the animal most resembles.
Chor. Tell us what is the part that sounds, the inside or the outside.
Cyll. It is . . . of . . . skin, akin to a shell.

Chor. By what name do you call it? Supply it if thou hast ought further to tell.
Cyll. The boy calls the beast a tortoise, and the part that sounds, a lyre.'

2 sqq. This use of iambic tetrameters in dialogue is unique in Attic drama. The neglect of diaeresis between the two halves of the verse is a noticeable feature. Murray observes that the same metre is possibly to be recognized in Soph. Fr. 672. With the enigmatical description of the tortoise cf. the *griphus* of Pacuvius, ap. Cic. *De Divin.* ii. 133:

Quadrupes tardigrada, agrestis, humilis, aspera,
Capite brevi, cervice anguina, aspectu truci,
Eviscerata, inanima, cum animali sono.

See introd. p. 34.

4. Cf. Nicand. *Alex.* 561 *αὐδήεσσαν ἔθηκεν ἀναύδητόν περ ἐοῦσαν.* *των* is obviously an error for *ζῶν*, which is rightly supplied by the marginal note. How this continued is uncertain; *νη*[*ῦδος*, which is suggested by Mr. Allen, is plausible, but the form is unknown; *νε*[may also be read.

6. There is not much to choose between *χυτρώδης* and the v. l. *τροχώδης*; the former occurs only here. *ῥικνοῦσθαι* is cited from the *Ichneutae* by Photius and Suidas (Soph. Fr. 295), the reference perhaps being to the present passage, although their interpretations of the word are inapposite here.

7. *αἰέλουρος* was known to be a Sophoclean form from the Berlin MS. of Photius lately edited by Reitzenstein, *Anfang Lex. Phot.*

The use of *τως* for *ὡς*, which here does not admit of the same easy remedy as in ii. 12, is very remarkable. *τώς* = *ὥς* is common in Epic poetry and also occurs in the lyrics of Aeschylus and in Soph. *Aj.* 841, a passage generally regarded as spurious. Of *τως* = *ὡς. ut*, the only examples adduced are Aristoph. *Ach.* 762 (Doric) and Aesch. *S. c. Th.* 637.

9. W–M's substitution of the nom. for the datives after *ὡς* is plainly necessary. *προσφερής ὡς* does not apparently actually occur, but cf. e. g. the use of *ὁμοῖος* with *ὥσπερ, ὥστε*, &c.

11. *Αἰτναῖος*: cf. Soph. Fr. 165 *ἀλλ' οὐδὲ μὲν δὴ κάνθαρος τῶν Αἰτναίων πάντως*, and Aristoph. *Pax* 73 *Αἰτναῖον μέγιστον κάνθαρον* with the scholia thereon, whence the Sophoclean fragment is derived.

14.]*ορινη* seems to be a compound of *ῥινός* formed in the same way as *κοσκινόρινος*, which is cited by Hesychius, although a compound of this kind would not be expected to have three terminations. *ορεινη* was written by the copyist, but over the *ε* there is a clear dot which was presumably intended to cancel it; *ὀρεινή* would be a suitable epithet of the tortoise itself (cf. e g. *H. Herm.* 33 *χέλυς ὄρεσι ζώουσα*, 42 *ὀρεσκῴοιο χελώνης*) but hardly of its shell in this context, and a reference to the shell is expected from the question in l. 13. At the end of the verse neither the text nor the marginal variant is intelligible; the former, as W–M remarks, looks like a mixture of *τῶν ὀστράκων* and *ὀστρέων*, and, with]*ορίνη*, it appears probable that *τῶν ὀστράκων* was the original reading; cf. *H. Herm.* 32–3 *πόθεν τόδε καλὸν ἄθυρμα αἰόλον ὄστρακον ἔσσ*⟨*ο*⟩*;* If on the other hand the verse be supposed to refer to the whole animal and not only the shell, *ὀρείνη* and *ὀστρέων* will make the better antithesis.

15. *πλ*[*έ*]*ον*: or possibly *πα*[*ρ*]*όν*.

16. [*τὸν . . . χέλυν* Murray.

18. sqq. Cf. the description of the lyre in *H. Herm.* 47 sqq., Lucian, *Deor. Dialog.* 7. 4. *δέρμα* probably refers to the cow's hide; cf. xiii. 21–4 and xiv. 24. For the next word *κ*[*ῶ*]*στρ*[*ακον*, which W–M suggests, is possible.

Where the stichomythia stops is uncertain; it may extend a few lines beyond this point.

19. *κλαγγά*[*νειν* is used by Soph. Fr. 874. 4 of birds.

24.]ιμματω[might well be *ἀμμάτω[ν*, for which the corrector wished to substitute *ὀμμάτω[ν*. Too little of the *α* is preserved to show whether there was a deletion.

xiii. 1–16. *Cyll.* '. . . And this is an assuagement of pain and refreshment to him alone, and he delights in the mad joy and in singing an accompaniment of song; for he is exalted by the cunning device of the lyre. Thus did the boy design a voice for a dead beast.

Chor. A loud voice goes forth over the land, and through its tones culls clear images of the scene (?). But the point to which step by step I bring the matter is, know that the deity, whoever he is, who invented this, he and none other is the thief, lady, for sure. But be not enraged nor wrathful at this.

Cyll. What delusion possesses you? Whom do you revile for theft?

Chor. By Zeus, lady, I would not vex thee.

Chor. Do you call the son of Zeus a robber?'

1. *ἄκεστρον* as a synonym of *φάρμακον* is attributed by Hesychius to the *Palamedes* of Sophocles (Fr. 439); *παραψυκτήριον* is not otherwise attested.

2–3. The nymph does not seem to have taken much pleasure in Hermes' musical efforts. Homer makes the audience more appreciative: *H. Herm.* 60 *ἀμφιπόλους τε γέραιρε καὶ ἀγλαὰ δώματα νύμφης*, though there too (54, 420) the lyre *σμερδαλέον κονάβησε*. For *καὶ . . . ξύμφωνον* cf. ibid. 54–5 *θεὸς δ' ὑπὸ καλὸν ἄειδεν ἐξ αὐτοσχεδίης πειρώμενος*. At the end of the line W–M's *μέλος* is better than *ἔπος*, of which I had thought.

3. *αἰόλισμα*: cf. Soph. Fr. 826 *μηδ' αἰόλιζε ταῦτα* (Schol. Theocr. i. 56), and Bekk. *Anecd.* 361. 2 *αἰολίζειν· τὸ ποικίλλειν· οὕτω Σοφοκλῆς*. The substantive is found only here.

4. Cf. *H. Herm.* 38 *ἣν δὲ θάνῃς, τότε κεν μάλα καλὸν ἀείδοις.*

5–7. Lines 5–11 evidently correspond to xiv. 20–6, as x. 1–8 did to xi. 20–xii. 1, and the metrical scheme is of the same character as before. In l. 5 *οψαλακτος* is a *vox nihili*, and a comparison of xiv. 20 indicates that a syllable is missing. W–M suggests *ἀπροψάλακτος*, Murray *ὀρθοψάλακτος*, of which I adopt the latter partly because there is already evidence for that compound (x. 13), partly because it would perhaps lend itself rather more readily to the corruption. A further defect is disclosed at the beginning of l. 6, where the papyrus gives a spondee instead of a cretic. The mark of length on *πρεπτά*, which was accordingly constructed with *ὀμφή*, is thus suspect, and becomes further discredited through W–M's apt reference to Hesych. *πρεπτά· φαντάσματα, εἰκόνες*, which appears to relate to this very passage. I have therefore inserted *δ' αὖ*, which removes the asyndeton and might rather easily have dropped out before *διά*.

But though metrical regularity may be restored without difficulty, ll. 6–7 remain not a little obscure. *ἐπανθεμίζειν* does not occur, but *ἀνθεμίζεσθαι* is used by Aeschylus, *Suppl.* 73 *γοεδνὰ δ' ἀνθεμίζομαι*, which the scholiast explains *τῶν γόων τὸ ἄνθος ἀποδρέπομαι*. 'The song plucks local images' might be interpreted as meaning that the scenery was depicted by the song; if Hermes was singing as well as playing, this mode of description is perhaps not incredible. It is hardly to the point to cite P. Hibeh 13. 31–2 *οὐδὲ αἰσχυν[όμενο]ι ἐξειπ[εῖν] τῶ[ν] μελῶν τὰ μὲν διάφνης ἔξειν [ἴδιόν] τι, τὰ δὲ κιττοῦ*, for the Satyrs who are hearing music for the first time could not be credited with perceptions of this kind. Or possibly *ἐπανθεμίζει* is intransitive and repeats the idea of *κατοιχνεῖ*, 'fantasies flit over the scene' like a bird or bee from flower to flower. In any case the active form, and not Theon's variant *ἐπανθεμίζεται*, is shown by xiv. 23 to be correct.

Line 6 originally protruded slightly beyond ll. 7 sqq. and the irregularity has been removed by the corrector, who washed out *π* and converted the *ρ* to *π*, interlineating another *ρ*. Why the scribe wrote the line thus is not clear. The simplest explanation perhaps is that

he inadvertently ranged it with χο(ρός) instead of with ὀψαλακτος, and then observing the mistake put the rest of the ode in its right position. The objection to this is that the first hand is not elsewhere responsible for the *dramatis personae*. Owing to a hole in the papyrus at this point both the hand and the reading are uncertain.

8. υ of ουπερ has been enclosed, by the second hand no doubt, between two dots, but a long syllable is demanded by the metre. It is perhaps unnecessary to emend to οἷπερ; cf. Kühner-Gerth, i. p. 545.

9–10. The construction is changed, the sentence having begun as if ὄντα τὸν κλοπέα was to follow.

12–13. Line 13 is unsatisfactory both metrically and because μηδέ is expected. One easy method of correction is to insert μη between ἐμοί and δέ, which produces an iambic dimeter + a cretic (cf. x. 3) followed by an ithyphallicum. W–M however prefers to emend ἐμοὶ δέ to μηδέ, regarding ll. 12–13 not as forming part of the strophe but as a catalectic iambic tetrameter closing the foregoing tetrametric series. The question is not decided by the antistrophe in Col. xiv, since the papyrus is defective after the line corresponding to l. 11. δυσφορηθῇς (not -σῃς) is noticeable; cf. the v. l. δυσφορούμενος in Xen. *Cyr.* ii. 2. 5.

15. Restored by W–M; the slight remains of the letter before ειρα are quite consistent with a β. For χειμάζειν cf. Ammon. p. 146 χειμάζειν οὐ μόνον τὸ παραχειμάζειν ἀλλὰ καὶ τὸ ἐνοχλεῖν, ὡς Μένανδρος Ἡνιόχῳ. W–M points out that εὐδίαν ἔχων in xiv. 4 reverts to the same image.

16. Cf. xiv. 7. W–M suggests as an alternative [τὸν ἐκ Δίος δὲ φύ]ντα, which, however, is hardly long enough to fill the space. In the spelling φιλήτην the papyrus repeats a common error; cf. **1084**. 3, note.

17. κλο[πῇ here perhaps has a concrete sense similar to that given to the plural by Eurip. *Hel.* 1675 ἐπεὶ κλοπὰς σὰς ἐκ δόμων ἐδέξατο (om. σάς LG, add. l., κλοπαίαν σ' Herwerden). If so, something like [ὅν γ' ἐντυχὼν λάβοιμ'] ἄν might be restored.

20–4. The first 20 lines of Col. xiv are occupied by a speech of Cyllene, but at what point this commenced is uncertain. There is no clear evidence that the stichomythia extends beyond l. 19. κεκλο]φέναι (?) σάφ[' οἶδ' ἐγώ (?) in l. 20 may be attributed to either the Chorus or Cyllene, according as the sentence is supposed to have been positive or negative. Lines 21–4 apparently relate to the cowhide as evidence of the theft, and if the hide had been referred to in Col. xii (cf. note on xii. 18), all these lines might perhaps belong to the Chorus; but in any case Cyllene's long speech is not likely to have begun more than a line or two before xiv. 1.

In l. 24 the supposed φ is very doubtful; what has been taken to represent the top of it may be e.g. part of an acute accent.

xiv. 1–3. W–M supposes the meaning of these lines to have been 'I now see that I was wrong in supposing that I was being made the object of just a harmless jest'. This however is uncertain, for an admission of error is not necessarily implied by the context, and the sense may be more simply 'I see that you are merely amusing yourselves at my expense; that is all very well, but don't include the boy'.

4–26. 'For the future with tranquillity so far as regards me, if it gives you pleasure or you think to gain, laugh and make your heart glad as you will. But mock not at the boy, who is of a surety the son of Zeus, bringing a novel tale against a new-born child. For he inherits not from his father a thievish nature, nor does theft prevail in his mother's stock. If then there is a theft, seek the thief in a man who is needy and poor; but in the boy's house is no hunger. Look at his birth, fasten the crime wherever it is due, but on him it is not meet to fasten it. Nay, you are ever a child; for though you are a young man with beard

full-grown you revel as a goat in the thistles. Cease courting pleasure with your bald pate. Will not the utterer of foolish jests anon be caused by the gods to weep? So I think.

Chor. Turn and twist with thy tales, find what polished legend thou wilt; for of this thou wilt not persuade me, that he who wrought this hide-fastened thing stole the skin from other kine than those of Loxias. Draw me not away from this path.'

4–10. A restoration *exempli gratia* of ll. 5–10 has been made by W–M, and I have added a provisional completion of l. 4. The supplements in ll. 7 and 9 were also proposed independently by Murray. In l. 4 *εὐδίαν ἔχων* is the opposite of *χειμαζόμενος*: the jest may run a free course if it is confined to Cyllene. In l. 8 I have substituted *ποι]ῶν* for W–M's *πλάσσ]ων*, which is too long with *σκῶπτε*.

12. *πανᾶι* is unintelligible, and W–M plausibly emends this to *πεινᾷ*, i.e. *πεινῇ*, according to the Attic spelling. With the corrector's *δ'* for *τ* a good sense is thus obtained; his rough breathing instead of a smooth was perhaps a mere slip. Pearson suggests as an alternative *τοῦδε δ', οὗ π⟨λ⟩ανᾷ δόμο⟨υ⟩ς, [ὄκν]ει*, which is rather less forcible.—Cf. Philostr. *Imag.* i. 26 *οὔτι που ταῦτα πενίᾳ δρῶν ὁ θεός.*

13–14. Restored by W–M. For *πρός . . . ἥκει* cf. Aristoph. *Plut.* 919 *εἰς ἔμ' ἥκει τῆς πόλεως τὰ πράγματα.* *δ* before *ουχ* is written over an almost effaced *τ*.

15. *εἶ σύ* is an easy correction of *εισι*: the *σ* shows signs of alteration. For *νέος* W–M would substitute *πάλαι*, which is certainly more consistent with the tenor of the sentence as well as with l. 17. *νέος* could have come in as a gloss on *παῖς*; that some difficulty was felt about it might possibly be inferred from the erratic punctuation. But a young Satyr may very well be *πώγωνι θἀλλων*, and baldness, though no doubt a characteristic of the Pappo-silenus (cf. Eurip. *Cycl.* 227), is in Satyrs not necessarily a sign of age; it will suffice to refer to the well-known Brygos vase (Brit. Mus. E 65). Miss Harrison, to whom I am indebted for some information on this point, writes 'Practically the young Satyrs are as often bald as haired'. Cf. also Eurip. *Cycl.* 434. I have therefore considered it safer to leave the text as it stands, more particularly since this is consistent with what appears to be the more natural attribution of xii. 3 sqq. and xiii. 15 sqq.; cf. the note on x. 16.

Whether the short horizontal stroke at the end of this line has any significance is doubtful.

16. Cf. Soph. Fr. 764 *σφαδάζεις πῶλος ὡς εὐφορβίᾳ.* The inferior spelling *κνῖκος* is found in MSS. of Theophrastus and elsewhere.

18–19. This is a difficult couplet. The last seven letters of l. 18 were inserted by the corrector, who probably washed out some previous writing, though no legible trace of it remains. The latter part of l. 19 as originally written makes no sense, nor does the interlinear *τ* improve matters; a suitable construction is, however, supplied by the marginal adscript. But the passage is still hardly satisfactory, though not impossible, since the result of an action is sometimes expressed as a purpose and *ὡς ἐγὼ γελῶ* might thus be interpreted as practically meaning 'and then I shall laugh'. The metathesis adopted of *γ* and *λ* is, however, a very gentle remedy; additional clearness might perhaps be obtained by the insertion of *σ'* after *κλαίειν*. W–M would emend *ἐκ θεῶν* to *εἰς θεούς*, suggesting *ὡς ἐγώ ⟨σ' ὁρῶ⟩* at the end of l. 19.

21. *θελοις* was the reading of the first hand; the corrector has written *ει* over the *ο* and turned the *ι* into *ς*, deleting the original *ς* both by a dot above and crossing the letter through. *ἀπόψηκτος*, 'well-groomed,' i.e. elaborate, is a new adjective, as is also *ῥινοκόλλητος* below.

23. The correct reading is again given in the margin. An additional syllable required at the beginning of line to restore correspondence with xiii. 8 is easily obtained by writing *ὅπως* (so W–M and Murray).

25. *ἢ]'πό* W–M.

xv. 1–6. This small detached fragment is apparently stichomythic and is suitably placed in the upper part of Col. xv. Perhaps ll. 6 and 7 should be combined. In l. 2 the vestige from the bottom of a letter before *α* suits a *π*, but is very indecisive. The restorations in ll. 3–6 attempt to indicate the purport of the passage.

15. The scanty remains suggest *πο[υ]* rather than *πω[ς*. *βοες* might well be read, but *νέμονται* would then be expected rather than *νέμουσι*, and the top, which is all that remains, of the doubtful letter is perhaps not inconsistent with an *α*; but the form *βόας* is also questionable. In front of this line there are some inkmarks which may be read as e. g. a *σ* with a dot above, but their meaning is quite dubious.

18. The alteration of *ὁ δ'* to *ὅς*, which is proposed by both W–M and Murray, is an improvement. *ὅ δ'* is a correction by the second hand from *τοδ*.

19. There is no reason for preferring the v. l. *παύου* to *παῦσαι*. W–M's emendation of *τοῦ* to *τόν* produces a normal attributive genitive. Parallels to *τοῦ* here are however not altogether wanting, e. g. Hdt. i. 2 *τοῦ βασιλέος τὴν θυγατέρα*, Thuc. ii. 85 *τὴν γῆν τῶν Κυδωνιατῶν*.

20. *ἐ[ξελᾶν θέλοι* (W–M) is one of several possible supplements, e. g. *ἐ[ξάγοι ποτέ*.

21. After completing this line, for the form of which cf. Soph. *Antig.* 573 *ἄγαν γε λυπεῖς καὶ σὺ καὶ τὸ σὸν λέχος*, I was glad to find that the same supplement had occurred to both W–M and Murray.

22. Perhaps *[ἀπο]λεῖ σε*, as Murray suggests. The letter following is either *γ* or *π*, and the next possibly *η*. Between *ι[* and *ἐ]ξελαυν* there would only be room for a narrow letter, e. g. *σ*.

xvi. The position of the fragment containing the remains of Cols. xvi and xvii is unfortunately a matter of doubt. After some hesitation I have rejected the hypothesis, to which I was at one time inclined, that Cols. xv and xvi should be combined. What chiefly suggested that view was the coincidence that *]νος* in the third line of the scholium is on a level with xv. 18, where *τοδ* has been altered to *ο δ*; and hence a marginal variant *ἐγκεκλημένος* on an original *ἐγκεκλημένον* would be very natural. The further possibility then presented itself that the mutilated first word in xv. 16 might be *πελέθους*, to which l. 1 of the scholium would refer. To this, however, there are grave palaeographical objections, for even if the exiguous traces were consistent with *]εθ*, as I think they are not, the space between these letters and *π* is too narrow for *ελ* as ordinarily written. That *π]ελέθοις βοῶν* would stand slightly below l. 16 is a minor matter. When to these external considerations are added (1) the wide difference which would have to be supposed between the variant and the text, if *π]ελέθοις βοῶν* referred to l. 16, and (2) the difficulty urged by W–M, that more than the 10–11 lines which would intervene between xv. 22 and xvii. 5 seem to be needed to bring about the discomfiture of the nymph, who is still stoutly maintaining her position at the end of Col. xv and might be expected to make a speech of some length before her disappearance,—the case for the combination of Cols. xv and xvi cannot seriously be defended. Whether more than a single column of text intervened between Col. xv and Col. xvii is indeterminable; but it is well to make the gap as slight as possible, and quite legitimate to suppose that Cols. xv and xvi were consecutive.

xvii. 1–4. Enough of the margin above l. 5 is preserved to show that the four preceding lines were indented like ll. 8–9.

5–7. So far as they go these lines correspond metrically with 10–12. Their rhythm is like that of x. 1 sqq. and xiii. 5 sqq.

In l. 5 some vestiges of ink above the letters deleted after the second *ιου* are regarded as representing a paragraphus, but they might be remains of letters inserted above the line. The mark following the interlinear *τ* in l. 6 might be taken for *ι*, but a dot is expected on

both sides of the τ, and τί here would be difficult. A short oblique stroke between φη and the next letter (which may be γ) is possibly meant for a high stop.

13. [τί] νῦν [is improbable.

19–20. Some inkmarks in the margin here are very likely accidental.

Frs. 1–10. These small pieces accompanied the earlier columns of the papyrus and are shown to come from the lower portions by their worm-eaten appearance; they are likely to belong for the most part to Cols. i–ii.

Fr. 1 being part of a dialogue must be from the bottom of Col. ii, and is to be referred to ll. 24–5 or 25–6, if the small fragment containing the letters τα[is rightly placed in l. 23.

Fr. 2. This fragment cannot, I think, be placed so that the ὅ in l. 2 forms part of the first ο of ὅσσοισι in ii. 20.

Frs. 11–18. Col. ix rather than Col. x is probably the source of these small decayed fragments.

Fr. 21. If γυν[is the vocative γύν[αι, as its position near the end of the line suggests, this fragment may well belong to Col. xv, more especially if it is the top of a column. The stop after ε in l. 2 is doubtful, and might be part of a υ which need not be the end of the line.

Fr. 22. Col. xvii is rather suggested by the appearance of the fragment.

Frs. 23 (*a*) and (*b*). These two fragments are brought into connexion by the scholium in the upper margin, but there is no direct junction.

Frs. 26–7. I am unable to find a likely place for either of these pieces, both of which are from the top of a column, in Col. iii.

Frs. 34–5. These fragments do not appear to belong to any of the choral parts in Cols. i–xv. In Fr. 35. 3 τ]οῦ θανό[ντος is possible, but it is improbable that the fragment came from the bottom of Col. xi.

1175. SOPHOCLES, *Eurypylus.*

Fr. 5 14·2 × 32·5 cm. Late second century. Plates III–IV (Frs. 3, 5, 6, 79, 80, 91, 94).

These fragments of a tragedy, as explained in the introduction to **1174**, come from a MS. which was apparently designed to be uniform with that papyrus. The height of the columns is the same, the hand though varying sometimes in size is identical, accents, &c., have been inserted in the same manner, and the same corrector has added variants similar in character to those in **1174**. That the two dramas were included in a single roll is however unlikely, since this would involve a roll of abnormal length, if the tragedy was of ordinary compass. The columns of Fr. 5 contain one or two lines more than is usual in **1174**, but this is due to a reduction in the size of the script. The ink also in those columns

is blacker than generally in the *Ichneutae* papyrus, but in other fragments, e. g. Frs. 4, 6, 9–40, it is of the same reddish-brown colour as there.

There is thus a *prima facie* probability that the tragedian is Sophocles; and internal evidence raises the probability to a practical certainty. The style is hardly to be mistaken, and to clinch the argument a coincidence occurs at Fr. 5. i. 9 with an extant Sophoclean fragment. But that fragment is not referred to any particular play, and to determine this is not quite so easy. Its subject however is evident: it was concerned with the Trojan War and related the death of Eurypylus at the hands of Neoptolemus. This event is reported by a messenger in Fr. 5, and his account is addressed to a woman (ii. 11 *φυρτάν*, cf. 6), who laments her loss and blames herself for the occurrence. She must therefore be Eurypylus' mother Astyoche, sister of Priam and wife of Telephus, who had been induced by the gift of the golden vine to allow her son to go from Mysia to the assistance of the Trojans (Schol. Homer λ 520, Quintus Smyrn. vi. 135 sqq.; cf. v. Wilamowitz, *Hom. Untersuch.* p. 152). Of the known titles of plays by Sophocles, though there are several, e. g. the *Phrygians*, which vaguely imply a Trojan theme, only one is at all suggestive of this particular story, the *Mysians*. So far as the papyrus goes, a Mysian Chorus is quite possible. But one of the extant fragments of the Μυσοί (377) indicates that the scene of that play was laid in Mysia, whereas in the papyrus the scene, as would rather be expected, appears to be Troy (see below). To suppose that the queen accompanied her son thither would fall in with the tradition which represents her as taken into captivity with the other daughters of Laomedon at the end of the war (Tzetzes, *Lyc.* 921. 1075). If, however, a new title has to be found, the most obvious is the name of the hero whose death was such a prominent incident. Moreover, there is already some slight independent evidence for the attribution of an *Eurypylus* to Sophocles. A play so called is mentioned by Aristotle, *Poetics*, p. 1459 b, among others based upon the *Little Iliad* (cf. Schol. Eurip. *Tro.* 822); and a guarded suggestion that the author was Sophocles was put forward by T. Tyrwhitt, Arist. *Poet.* p. 191, on the strength of Plutarch, *De cohib. ira*, c. 10 (Soph. Fr. 768), which proved that a play of his dealt with the combat of Eurypylus and Neoptolemus; cf. the note below on Fr. 5. i. 9–10. But this shrewd guess (the reference to which I owe to Wilamowitz) rested on rather slender foundations, and has received scant attention; Nauck passes it unnoticed. Nevertheless it seems to have hit the truth; at any rate the *Eurypylus* is a most suitable title for the fragments before us, and this accordingly is provisionally adopted.

The papyrus is in a deplorable condition, which is the more unfortunate because the remains indicate a play of much originality and interest. Of one peculiar feature there is no doubt, the division of the messenger's report into

two parts, divided by a short interlude in which Astyoche expresses her grief, and is answered in brief lyric passages by the Chorus (Fr. 5. ii. 2–20). Fr. 6 with little doubt followed on the conclusion of the messenger's speech, and seems to be part of a longer and more elaborate *commos* between the Chorus and the bereaved queen. In Frs. 7 and 8 references may be recognized to arrangements for the burial of Eurypylus (Fr. 7. 3–7, Fr. 8. ii. 8), and those pieces with Fr. 9, which may well belong to the same context (ll. 5, 7), are suitably assigned to a succeeding scene. A few fragments on the other hand may be supposed to precede Fr. 5, though their position is more hypothetical. In Frs. 1 and 3 there is a rapid dialogue, and Wilamowitz suggests that the speakers are Eurypylus and Neoptolemus (cf. Fr. 1. 8 Σκύρου), engaging in the altercation which was the usual antecedent of the heroic duel (cf. Quintus Smyrn. viii. 138 sqq.). This, if correct, would seem to involve another singularity of structure, for Eurypylus and Neoptolemus could hardly meet except on the battlefield, whereas Astyoche would naturally be kept in the city. It is, however, quite uncertain that Neoptolemus was introduced here. The reference to Scyros can easily have been made by some other person, and Fr. 3 is capable of a quite different interpretation; cf. the note on ll. 4–6. Fr. 2 is doubtfully grouped with Frs. 1 and 3. Fr. 4 is perhaps concerned with the preliminaries of the contest (ll. 10–11). Further back the papyrus fails to carry us. In the *Tabula Iliaca* the representation of the death of Eurypylus is preceded by a scene in which two men stand before an altar. Wilamowitz has conjectured (*Isyllos*, p. 48[8]) that the hero is there promising deliverance to the Trojans, and something of the sort may be supposed to have occurred in the earlier part of Sophocles' drama; but this is only guesswork.

In the arrangement of the remaining fragments, whose contents provide no real clue to their order, the main principle has been their appearance. Frs. 9–40, with Frs. 4, 6, and 7, are distinguished by a comparative smallness in the size of the letters and the light colour of the ink; Frs. 76–7, which were found separately, are akin to that group. In Frs. 41–75 and 78, as in Frs. 1–3 and 8, the hand tends to be larger and the ink blacker. A further increase in size, accompanied for the most part by a brown ink, is seen in Frs. 79–107, Frs. 91 sqq. being marked off by the uprightness of the writing; Fr. 64 should perhaps be put in the latter class. That all these belong to the *Eurypylus* is by no means certain or even probable. Some of them, as stated in the introduction to **1174**, may come from the *Ichneutae*, others from another source. The only substantial piece, apart from those already considered, is Fr. 91. In l. 4 some one is told to start with speed on some errand; subsequently a lady of rank (Astyoche?) is addressed by the Chorus, and an allusion made to the departure of a stranger.

Further on Agamemnon is mentioned, apparently as waiting in the distance (ll. 22–3); and Wilamowitz suggests that he was expecting the stranger, now recognized to have been a spy. The situation might thus have been something like that of the *Rhesus*, and there is no difficulty in attributing such a scene to the present play, for which the story of the death of Eurypylus by itself perhaps hardly provided sufficient material. On the other hand, since the connexion of the scene with that story is not clear, and the evidence of the script is indecisive, the attribution of Fr. 91 and the associated smaller pieces to the *Eurypylus* must be made with a certain reserve. Fr. 95, which contains some colourless reflections on the instability of fortune, gives no assistance.

In addition to the lection-signs noted in connexion with **1174**, a curved ligature connecting parts of words is twice used (Fr. 5. ii. 3, iii. 11; cf. e.g. **841**, **852**, **1082**). This is the complement of the *diastole*, employed to separate words, which occurs in several places (Fr. 3. 4, Fr. 5. iii. 10, 11, Fr. 6. 12). An oxytone word is sometimes given an acute accent on the final syllable instead of a grave on the penultimate (Fr. 5. ii. 24, iii. 11; cf. **1082**. Fr. 3. ii. 2).

Fr. 1.

. . .
ạι[
ερω[
x χαλι
ελθον[
αυτόσσ[
ειτ[[ων . [
ποιαδε[
σκυρουτ[
τοσοι[
πολ[
]πιμε αλλ
]λε εμα[
τ[.]ω[
. [.] . γα[
λειπε[
ελθοντ[
μονον[
λογοισμ[

Fr. 2.

]υμηνγενο[
]φουδακνε[
]οπονκακο[
ι . [
]τίτουτο·ν[
]
]εγω
]ρα
. . . .

Fr. 3. Plate IV.

. . . .
αμε[
φημηγαρα[
εδεξαμηντ[
κοραξ,επαίδ[
αριστοσωδυ . [
κραζειθυηλη[
τίδ'οὐνοσωσδ[
εργοντιδειλο . [
α[.]λουτιμησυλ[
[. .]λωνακηδ[.]σ . [
[. .]λ'ήξ[
. . . .

Fr. 4.

. . .
]σδ[
. [
]ησεφ[
]ληδα[
]γαιακ[
]ήγεθ'υμ[
]ονιασσ[

Fr. 1.

. . .

(*A*) αι[
ἐρω[
χαλι[νο
ἐλθόν[τ
αὐτός σ[ε
εἰτ[
(*B*) ποία δὲ [
Σκύρου τ[
(*A*) τοσοι[
πολ[
(*B*) ἀλλ[
ἐμα[
(*A*) Τ[ρ]ω[
(*B*) . [.] . γὰ[ρ
(*A*) λείπε[ι
(*B*) ἐλθόντ[
(*A*) μόνον [
(*B*) λόγοις μ[

ἐ]πιμε-
]λε

Fr. 2.

]υμην γένο[
Τηλέ]φου δάκνε[ι
τρ]όπον κακο[
]
] τί τοῦτο ; ν[
]
]εγω
]ρα
. . . .

Fr. 3. Plate IV.

. . . . .

(*A*) αμε[
φήμη γὰρ α[
(*B*) ἐδεξάμην τ[
κόραξ ἐπᾳδ[
(*A*) ἄριστος, ὦ δύσ[τηνε (?)
κράζει θυηλη[
(*B*) τί δ' οὖν ὁ σῶς δ[
ἔργον τί δειλο . [
(*A*) ἀ[λ]λ' οὔ τι μὴ συλ[
[φί]λων ἀκηδ[ὴ]ς . [
[ἀλ]λ' ἠξ[
. . . . .

Fr. 4.

. . .

]σδ[
.[
]ησεφ[
]λη δα[
] γαῖα κ[
]ήγεθ' ὑμ[
(?) κ]ονίας σ[

]ειναμ[
]δουσ̣τ̣[
]υπαρα[
]ε̣ικατη[
τ̣[
]ηρυξδ[
]ελλειμ̣[
]πρ[
λ̣[
] . [
. . .

Fr. 5. Plate III.

Col. i.

]λεφ°
]σ
]
]
]τ̣ηναι
]ηρασιμ°
]σ̣α[ ]
]ημεταιχ̣[ ]
]ιαβεβλημ̣[ ]
]αλκεωνοπλων
]σ . [. .]α̣τερου·
]ανευδοροσ
]λαισμασιν
]ματι·
]νπροσουραν[. . .]
]δεστεναζετο
]ργανωνστενει
]αλλειχεροσ
]γματοσφυγων
]σδοροσ
]μεσον ἐγχοσο^υ ηνμ°ενε^τ[ ]
] . ιταιπροσω

]ειναμ[
]δουστ[
]υ παρα[
]εικατη[
τ[
κ]ῆρυξ δ[
ἀγγ]έλλει μ[
]πρ[
λ[
] · [
. . .

Fr. 5. Plate III.

Col. i.

(Ἄγγελος)

Τη]λεφο( )
]s
]
]
π]τηναὶ
θ]ηρασιμο(.

]σα[ ]
]ην μεταιχ[μι]
δ]ιαβεβλημ[ένν]
[ἐρρηξάτην ἐς κύκλα χ]αλκέων ὅπλων
[ἄκομπ' ἀλοιδόρητα . . . .]σ . [. θ]ατέρου·
] ἄνευ δορὸς
πα]λαίσμασιν
]ματι·
]ν πρὸς οὐραν[ὸν]
] δ' ἐστενάζετο
ὀ]ργάνων στένει
π]άλλει χερὸς
]γματος φυγὼν
]s δορὸς
ἔγχος] μέσον ἔγχος· οὔ(τως) ἦν μό(νον) ἐν ἐτ(έρῳ).
] . ιται πρόσω

]υρησασκατω
]ατωνφαοσ
]χιλλεωσ
]ουσδ'ῑωμενη
]ηλεφονλεγω·
]ασατ[.]·
]κ . νουσταχυσ

Col. ii. Plate III.

καθεῖλ'οσωτα[. .]ηυρ . [
οιοιοι[. .]
διπλουσανεστεναξ[. . . . .]ρα[. . . .]
πατρο[. . . . .]
ρᾶν·επ[. . . . .]μοσϊδετεκνων[
τριγηνδεπεμ[. . . . .]κ[.]γαρουν
προσᾱγ[.]γ'ωδι[.] . ιγ[. . .]υδιάινεισ· . . . [.]ακρυ[
συγαραυτ[
επεικτησιωνφρενωνεξεδυσ·
ωδαιμονωδυσδαιμονωκέιρασ[.]με
αγχουπροσειπασ·ουγαρεκτοσεστωσ
σύρειδηφύρ·δ·ᾱν τᾶν ουηνεν[. . .]
επισπασειδικαμε
δικᾱιναι·
αλλὡσταχιστ'αριστα ηταχιστηαριστη[
εε
τιφησομεντιλεξομεν
τισουχιτουμονενδικηιβαλεῖκαρα
δαιμωνεκειρενουδικᾱισεδαιμων
ηκαιβεβασιτον[.]εκρονπροστωικα[.]ωι
γελωτεχ[.]ντεσα[. .]οναργειοιβιᾱι·
ουκ'εστοσουτονηλθονωστ'επεγχαν[.]ιν
επειπαλαισμακοιν[.]νηγωνι[.]μεν[.]ι
εκειν[.]ονεκροιτυ[.]θον[.]λληλωνα[.]ο·

]υρησας κάτω
ὀμμ]άτων φάος
Ἀ]χιλλέως
]ους δ' ἰωμένη
Τ]ήλεφον λέγω·
]'[ί]άσατ[ο]·
]κ . νους ταχὺς

Col. ii. Plate III.

καθεῖλ' ἔσω τὰ [πλ]ευρὰ [
(Ἀστυόχη) οἰοιοῖ.
διπλοῦς ἀνεστέναξ[α . . . . . .]ρα[. . . .]
(Χορός) πατρὸ[ς . . . . . .]
ραν· ἐπ[. . . . . Πρία]μος ἴδε τέκνων.
(Ἀσ.) τρί⟨τ⟩ην δ' ἐπ' ἐμ[ὲ . . . . . .] (Χο.) κ[αὶ] γὰρ οὖν
προσάγ[α]γ' ὠδι[.] . ιγ[. . .]υ διαίνεις, . . .[δ]ακρύε[ις
ἐπεὶ κτησίων φρενῶν ἐξέδυς. σὺ γὰρ αὐτ[
(Ἀσ.) ὦ δαῖμον, ὦ δύσδαιμον, ὦ κείρας [ἐ]μέ.
(Χο.) ἀγχοῦ προσεῖπας, οὐ γὰρ ἐκτὸς ἑστὼς
σύρει δὴ φύρδαν. -ταν· οὔ(τως) ἦν ἐν [β'.
(Ἀσ.) ἐπισπάσει δίκα με.
(Χο.) δίκα ναί.
(Ἀσ.) ἀλλ' ὡς τάχιστ' ἄριστα. ἡ ταχίστη ἀρίστη.
(Χο.) ἐέ·
τί φήσομεν, τί λέξομεν;
(Ἀσ.) τίς οὐχὶ τοὐμὸν ἐν δίκῃ βαλεῖ κάρα;
(Χο.) δαίμων ἔκειρεν, οὐ δικᾷ σε δαίμων.
(Ἀσ.) ἦ καὶ βεβᾶσι τὸν [ν]εκρὸν πρὸς τῷ κα[κ]ῷ
γέλωτ' ἔχ[ο]ντες α[ὐτ]ὸν Ἀργεῖοι βίᾳ;
(Ἄγ.) οὐκ ἐς τοσοῦτον ἦλθον ὥστ' ἐπεγχαν[ε]ῖν,
ἐπεὶ πάλαισμα κοιν[ὸ]ν ἠγωνι[σ]μέν[ο]ι
ἔκειν[τ]ο νεκροὶ τυ[τ]θὸν [ἀ]λλήλων ἄ[π]ο,

ὁμενδ[.]κητόσ·οδε[. .]πᾶν[.] . [. . . .]ο̣σ
[.]υμηναχαι[. . . . . .]οση[. . . . . .]νοσ·
ωσδεκτεπλ . [. . . . .]ι̣κο[. . . . . .]οτᾳ̣[. . .]
[. .]τουσδια[. . . . . .]σ̣
[. .]ε̣[.]ρπ̣ομ[

Col. iii.

[24 letters]σιδῶν
[,, ,,]εκρου
[26 ,,]ρ[.]νη[
[25 ,,]ηχ[.]ιγ[
[26 ,,]ανηρ[
[24 ,,]ωτροφ[
[22 ,,]ι̣ήματι·
[. . . . . .]ω̣[. . . . . .]κυρωνετι̣[
[. .]κ . [. . . . .] . ερ̣[. . . . .]ρρηξεννοτοσ·
[. .]ιαυτα,πολλῶ̣[. . . .]νερρ[.]θειστομα·
[.]ολληδε,σίνδῶν[. . .]λαδιστρ[.]ᾱνΐδων
ὑφηγυναικωνανδ[. .]σερριπτ[.]ζετο
νεκρωδιδοντεσο[. .]ενωφελ[.]υμενωι·
οδαμφιπλευραισκαισφαγαισι[.]ειμενοσ
παῖ[. .]μεν·ουπατρῶιαδεξαυδ[.]νεπη
πρι[. . . .]εκλαιετοντεκνωνομ[. .]μονα·
τον[.]αι̣δακαιγεροντακαινεαν[. .]ν·
τονουτεμυσονουτετηλεφου[. .]λων·
αλλωσφυτευσασαυτοσεκκαλουμ[. .]οσ·
ομοιτεκνον·πρ[.]υδωκάσ'εσχατη[. .]χων
φρυξινμεγιστηνελπιδωνσωτη̣[. .]ν·
χρονονξενωθεισουμακρον·π[. .]λων[
μνημηνπαρεξειστοισ . [. . . . . .]οισα̣[
ὅσα̣ουτεμεμι̣[.]νουτεσα[
π[. .]θηπ[. .] . [. . .]αιπερ̣αιχ[
πολλ'ἢ[. . . . . .]ο . [

ὁ μὲν δ[ο]κητός, ὁ δὲ [τὸ] πᾶν [.] . [. . . .]ος
[λ]ύμην Ἀχαι[. . . . . .]οση[. . . . . .]νος.
ὡς δ' ἔκ τε πλη[γῶν κα]ὶ κό[πων κεκμηκ]ότα[ς
[αὐ]τοὺς δια[στείχοντας εἴδομεν πύλα]ς,
[ἀν]ε[ί]ρομ[εν

Col. iii.

[24 letters]ς ἰδὼν
[,, ,, ν]εκροῦ
[26 ,,]ρ[.]νη[
[25 ,,]ηχ[.]ι γ[
[26 ,,]ανηρ[
[24 ,,]ω τροφ[
[22 ,,]ν ἤματι·
[. . . . . .]ω[. . . . . ἀγ]κυρῶν ἔτι
[. .]κ . [. . . . .] . ερ[. . . . . ἔ]ρρηξεν νότος.
[το]ιαῦτα πολλῶ[ν λυγρὸ]ν ἐρρ[ό]θει στόμα,
[π]ολλὴ δὲ σινδὼν [πολ]λὰ δ' Ἰστρ[ι]ανίδων
ὕφη γυναικῶν ἀνδ[ρὸ]ς ἐρριπτ[ά]ζετο
νεκρῷ διδόντες ο[ὐδ]ὲν ὠφελ[ο]υμένῳ.
ὁ δ' ἀμφὶ πλευραῖς καὶ σφαγαῖσι [κ]είμενος,
πατ[ὴρ] μὲν οὔ, πατρῷα δ' ἐξαυδ[ῶ]ν ἔπη,
Πρί[αμος] ἔκλαιε τὸν τέκνων ὁμ[αί]μονα,
τὸν [π]αῖδα καὶ γέροντα καὶ νεαν[ία]ν,
τὸν οὔτε Μυσὸν οὔτε Τηλέφου [κα]λῶν
ἀλλ' ὡς φυτεύσας αὐτὸς ἐκκαλούμ[εν]ος·
Οἴμοι, τέκνον, πρ[ο]ύδωκά σ' ἐσχάτη[ν ἔ]χων
Φρυξὶν μεγίστην ἐλπίδων σωτη[ρία]ν.
χρόνον ξενωθεὶς οὐ μακρὸν π[ολ]λῶν [ἐτῶν
μνήμην παρέξεις τοῖς λ[ελειμμέν]οις Ἄ[ρεως,
ὅσ' οὔτε Μέμν[ω]ν οὔτε Σ̓α[ρπηδών ποτε
π[έν]θη π[οήσ]α[ς κ]αίπερ αἰχ[μητῶν ἄκροι
πόλλ' ἤ[μιν . . . . .]ο . [

ω̣σεσχ[[.]τ]α̣[. . . . .]κ[
[.]πειδε̣ν̣[
[. .]λλοισι̣[

To Fr. 5.

(*a*)

. .
]υκ[
. .

(*b*)

. .
]σιν[
]των[
] . αν̣[
. .

Fr. 6. Plate IV.

μιδασκαιτο̣[
ιδαιονβασιλ[
πριαμον·οσμ̣[
πασαικαταρ[
5 επεισεναβου[
ε[. . .]νερξαι [
μναμοσ[
προλι[
ουποτ[
10 ιωδορυτηλ̣[
παιδισυνκυ[
ωλόγχᾱ,σώτ[
[.]ομουσαμ̣[
⌈. . . . .⌉[
. . . .

Fr. 7.

. . . .
]
]
]χιτευχ[
]σαιδιοσ
] . . [.]σευτ[. .]ειθανων·
]γκαλωσδ[.]π̣ωλετο
5]σ̣ιθε[.]μονί̣δρυσθαιτονυ[
]κοινοθᾱκ̣ᾰλᾰ́ξοα λα[
]λεφουξυνουσιαν
]ειπναπλησιάιτατο̣σ
]ι̣τωιδε·μηδ'άνω̣[
10]τ̣ι̣τ̣ι̣κτουσηι̣τε̣[.] . [
]θ[.]σιν·ο[. .]αροσ[
]ο̣ρφανηπ̣ρ̣οσηδ[
]δροπονπλοκον[
′]πε[. . .]ναλ
15]ειν̣[. . . .]ᾱν
]νο̣ν
. . . .

ὡς ἐσχα[. . . . .]κ[
[ἐ]πεὶ δὲ ν[
[πο]λλοῖσι[

Fr. 6. Plate IV.

(Ἀσ.) μίδας καὶ τὸ[ν
Ἰδαῖον βασιλ[ῆα
Πρίαμον, ὃς μ[
πάσᾳ καταρ[
ἔπεισεν ἀβου[λίᾳ
ἕ[ργο]ν ἔρξαι. [
(Χο.) μναμοσ[ύναν
προλι[πὼν
οὔποτ[
(Ἀσ.) ἰὼ δόρυ Τηλ[εφ
παιδὶ συνκύ[ρσαν
ὦ λόγχα σώτ[ειρα
[.]ομουσαμ[
[. . . . .]ˆ[
. . . .

Fr. 7.

. . . .
]
οὐ]χὶ τεύχ[εσι
]σαι Διὸς
] . . [.]ς εὐτ[υχ]εῖ θανών·
πα]γκάλως δ' [ἀ]πώλετο
]σι θε[σ]μὸν ἰδρῦσθαι τὸ νῦ[ν
] κοινόθακα λάξοα λα[
Τη]λέφου ξυνουσίαν
δ]εῖπνα πλησιαίτατος
]ι τῷδε, μηδ' ἄνω [
]τι τικτούσῃ τε[.] . [
τί]θ[η]σιν· ο[ὐ π]άρος [
]ὀρφανὴ προσηδ[
]δρόπον πλόκον [
(Χο.) ´]πε[. . .]ναλ-
]ειν[. . . .]αν
]νον
. . .

Fr. 8.

Col. i.

. . .
]
]ιον
]
]
]ουσ
]
]
]εν
]ανα·
] . τοσ·
]ν
]
]εισ·
]
]
]
]

Col. ii.

. . . .
. [
εσο[
εσσ[
εστ[
απα[
δρᾶμ[. .]σεναλλο[
κᾱγωφυλαξωπ[
εωσανευκρυψηϊτ[
ερξωτοπα[

Fr. 9.

. . . .
]
]υγνω[.]τ[
]υγ[.]ρε . . . μηλα[
]ω . ακαιτριτου[
]ιξασδεσποταισ[
]τεπενθοσειτοτη[
]σωδεχρ[.]νιον[
]λληπημονη . [
]δηπολλ'·ε[
]ερ[
. . . .

Fr. 10.

. . .
]μηδε[
]πασανευφρ[
]νυνδ'ομεν[
]λεφουκαραλ[
]ηλευσασεμε[
]αγμενοσβο[
]ελοστ'ε[
]γεπάν[
. . .

Fr. 11.

. .
. [
σ[
γ[
κρυ[
σοιδ'[
φαρμ[
δυρμ[
καισ[
τονμ[
τοναγ[
[.]ρισσω[

Fr. 8.

Col. i.

. .
]
]μον
]
]
]ους
]
]
]εν
]ανα·
] . τος·
]ν
]
]εις·
]
]
]
]

Col. ii.

. . . .
(*Ἀσ.*) . [
ἐσο[
εσσ[
ἐστ[
απα[
δρᾶμ[. .]ς ἐν ἄλλο[ις
κἀγὼ φυλάξω π[
ἕως ἂν εὖ κρύψῃ[τε
(*Χο.*) ἔρξω τὸ πα[

Fr. 9.

. . . .
]
]υγνω[.]τ[
]υγ[.]ρε . . . μη λα[
]ω . α καὶ τρίτου[
ἀν]οίξας δεσπόταις [
εἴ]τε πένθος εἴτε τη[
]σω δὲ χρ[ό]νιον [
]λλη πημονη . [
]δη πόλλ', ε[
ι
]ερ[
. . . .

Fr. 10.

. . . .
]μηδε[
] πᾶσαν εὐφρ[ον
] νῦν δ' ὁ μὲν [
Τη]λέφου κάρα λ[
νοσ]ηλεύσας ἐμὲ [
]αγμένος βο[
]ελος τ' ἐ[
]γε πάν[
. . . .

Fr. 11.

. . .
(*A*) . [
σ[
γ[
κρυ[
(*B*) σοὶ δ' [
φαρμ[ὀ-
δυρμ[
καὶ σ[
τὸν μ[
τὸν αγ[
[.]ρισσω[

Fr. 12.

]ρ[
]ειγ[
]ατ[. . .]σουδ[
]αρθ[. . .]οσωτ[
ωι
]βι.οσ·
]θανωνἄπἄ̈ν[
ι
]σενμυσα[[σ]]βα[
]μεγανδωμα[
]αρρυθ[
]καιπαλ[
]ἡμιν· . [

Fr. 13.

Col. i.

]
]
]
]. [. . .]δεο[
]
]ν
]
]
'].σθησενουηνμ[
ενε τ
]
]
]
]

Col. ii.

. .
η . [
τ[
τ[
τ[
. .

Fr. 14.

]λοτη[
]ομυριων[
]τοφωσερ[
]μοιπροσέ[
]υναλγουσ[
]σαισε[

Fr. 15.

]
]εσχαρων[
]ανων·
]ιποτμοσ·[
]λεγ[
]δ[

Fr. 16.

]
]
]ποραα[
]ενω[
]πλε[
]σ
].

Fr. 17.

]ακ[
]πρι[
]. σγα[
]ντο[
]
]
. .

Fr. 18.

]. [
]γαμ[
]θέ[

Fr. 19.

]. [
]υλαι[
]ινα . [

Fr. 20.

]ω
]ων
]αι

Fr. 21.

]
]
]

Fr. 12.

]ρ[
]ειγ[
]ατ[. . .]σουδ[
]αρθ[. . .]οσωτ[
ῳ
] *βίος*·
] *θανὼν ἅπαν* [
]σεν *Μυσᾷ βα*[
] *μέγαν δωμα*[
] *ἀρρυθ*[*μ*
] *καὶ παλ*[
] *ἡμιν*· . [

Fr. 13.

Col. i.

]. [. . .]δεο[
]ν
]σθησεν· οὔ(τως) ἦν μ[ό(νον)
ἐν ἑτ(έρῳ).

Col. ii.

η · [
τ[
τ[
τ[

Fr. 14.

]λοτη[
]ο *μυρίων* [
] *τὸ φῶς ερ*[
] *μοι προσέ*[
σ]*υναλγουσ*[
]σαισέ[

Fr. 15.

] *ἐσχαρῶν* [
θ]*ανὼν*
]ι *πότμος*·
] *λέγ*[
]δ[

Fr. 16.

]πορα[
]ενω[
]πλε[
]*s*
] ·

Fr. 17.

]ακ[
] *πρι*[
] · *s γα*[
]ντο[

Fr. 18.

] · [
]*γαμ*[
]*θέ*[

Fr. 19.

] · [
]υλαι[
]ινα . [

Fr. 20.

]ω
]ων
]ᾳ

Fr. 21.

]σ[
]μ[
]σ . [

]φεϙ[
]ϱυπ[

]οσ
]ϱ

·σ·
]οπαν[
] . ο̣νᾱϙ̣[

Fr. 22.

ο[
σ[
π̣[
χ[

Fr. 23.

] . . π̣ορ̣α[
]ι̣βροτονο[
]αρθε
]ων
]θ̣[

Fr. 24.

]ημ̣[
] . ι[
]τ[
]τ̣ρι . [
]σ̣σ̣α[

Fr. 25.

]
]ειντοῦ[
] . υπ[
]κετ . [

Fr. 26.

ου̣[
κυ̣[
[
[

Fr. 27.

]ρου̣[
]ο̣ιμακρ̣[
]
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]

Fr. 28.

]
]
]ξα[
] . . [

Fr. 29.

]
]
]ο̣ν[

Fr. 30.

]
]
]
]ιου

Fr. 31.

]ησσο[
]
]ου

Fr. 32.

]ι̣ου̣[
]σ̣εμι̣[

Fr. 33.

]σ·α[
]ι̣ν[

Fr. 34.

] . [
]κο̣[
]π[

Fr. 35.

]α[
]λ[.]ο[
]ρ̣ακε̣[
]γδο[

Fr. 36.

]ωβι[
]ι̣σω[
]τ̣[

Fr. 37.

]α̣σιν̣[
]μασ[
]ακ̣[

Fr. 38.

] . . [
]αρσι̣[
]ν . [.] . [

]σ[
]μ[
]σ . [
. .

]φεσ[
]ρυπ[
. .

]ος
]ρ
. .

σ
]οπαν[
] . ονασ[
. .

Fr. 22.

. .
(*A*) ο[
(*B*) σ[
(*A*) π[
(*B*) χ[
. .

Fr. 23.

. . .
] . . πορα[
]ι βροτὸν ο[
π]αρθε-
]ων
]θ[
. . .

Fr. 24.

. .
]ημ[
] . ι[
]τ[
]τρι . [
]σσα[
.

Fr. 25.

. . .
]
]ειν τοῦ[
] . υπ[
]κετ . [
. . .

Fr. 26.

. .
ου[
κυ[
(*Xo.* ?) [
[
. .

Fr. 27.

. . .
]ρου[
]οι μακρ[
]
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]
. . .

Fr. 28.

. .
]
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]ξα[
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Fr. 29.

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]
]ον[
. .

Fr. 30.

. .
]
]
]
]ιου
. .

Fr. 31.

. .
]ησο[
]
]ου
. .

Fr. 32.

. .
]ιου[
]σεμι[
. .

Fr. 33.

. .
]ς· α[
]ιν[
. .

Fr. 34.

. .
] . [
]κο[
]π[
. .

Fr. 35.

. .
]α[
]λ[.]ο[
]ρακε[
]γδο[
. .

Fr. 36.

. .
]ω βι[
]ισω[
]τ[
. .

Fr. 37.

. .
]ασιν[
]μασ[
]ακ[
. .

Fr. 38.

. . .
] . . [
]αρσι[
]ν . [.] . [
. . .

Fr. 39.

. .
] . [
]ω[
]αφρ̣[
] . ạλ[
] . τ̣ο̣[
´] . ̂ [
. .

Fr. 40.

. . . .
]εμων . [
]λεφουλ[
]δοι̣[
]ειν̣ι̣[
]πᾱσ̣τ[
]η̣ι̣λεγ[
]μ̣[.]
]τ̣α[.]·
. . .

Fr. 41.

. . .
]πᾶ[
]σαναν̣δρ̣ο[
] . καγραυν[
]δαπροσμ[
] . εσθατῶιδ̓[
]ι̣σχουσαν[
]α̣ρ̣απ̣[
. . .

Fr. 42.

. .
] . [
]ὅ̆σα[
]νητ[
]καὶ[
]ἦσ[
]νῃ̣[
. .

Fr. 43.

. . .
]αδεσσ̣[
]ν̣αμυσ̣[
]σ̣τισηκ̣[
. . .

Fr. 44.

. .
]νογ̣[
]ογε[
]με[
. .

Fr. 45.

. .
]γονι̣[
]νποιο[
]ηρι[
. .

Fr. 46.

. .
]ι̣[
]κοσ[
]που[
]υπ̣[
. .

Fr. 47.

. . .
]πα[
]χ̣ενὸσ̣[
]ι̣ταντίων[
] . ραξινεμ̣[
] . α̣σ̣νυνανα . [
]ι̣π̣ραξ̣ισ̣ἦδε . [
]ι̣ζευσγαρὸ[
]ν̣αλλακαι[
]ι̣χρῆμ̓ο̣[
] . . [
. . .

Fr. 48.

. . .
]ησθι̣ . [
ο̣ν[
]ι̣ταφω[
]αρουμια[
]ονουμε̣[
]ουφυλα[
]δι
]τ̣ισασε̣τ̣[
]ο̣ . [
] . [
. . .

Fr. 49.

. . .
]π̣τ̣[
]ὦθεοστ[
]ρω̣ταμ[
]σχοσ . [
]δε̣υτέρ[
]υτη[
]υσση[
]ν[
. . .

Fr. 39.

. .
] . [
]ω[
]αφρ[
] . αλ[
] . το[
´] . ˆ [
. .

Fr. 40.

. . .
]εμων . [
Τη]λέφου λ[
]δοι[
]ειvι[
]πας τ[
]η λέγ[
]μ[.]
]τα[.]·
. . .

Fr. 41.

. . .
]πᾶ[
]σαν ἀνδρὸ[ς
] . κα γραῦν [
]δα προσμ[
]μεσθα τῷδ' [
]ίσχουσαν [
]αραπ[
. . .

Fr. 42.

. .
] . [
] ὅσα [
]νητ[
] καὶ [
]ῆσ[
]νη[
. .

Fr. 43.

. . .
]αδεσσ[
]ναμυσ[
]στις ηκ[
. . .

Fr. 44.

. .
]νογ[
]ογε[
]με[
. .

Fr. 45.

. .
]γονι[
]ν ποιο[
]ηρι[
. .

Fr. 46.

. .
]ι[
]κοσ[
]που[
]υπ[
. .

Fr. 47.

. . . .
]πα[
]χενοσ[
]ιτ' ἀντίων [
] πρᾶξιν ἐμ[
] . ας νῦν ἀνα . [
]ι πρᾶξις ἥδε . [
]ι Ζεὺς γὰρ ὁ[
]ν ἀλλὰ καὶ [
]ι χρῆμ' ο[
] . . [
. . . .

Fr. 48.

. . .
]ησθι . [
]ι τάφῳ [ον[
γ]ὰρ οὐ μια[
]ονουμε[
]ου φυλα[
]δι
]τισας ετ[
]ο . [
] . [
. . .

Fr. 49.

. . .
]πτ[
] ὦ θεὸς τ[
π]ρῶτα μ[
]σχοσ . [
] δευτέρ[
]υτη[
]υσση[
]ν[
. . .

Fr. 50.

. .
στ[
ειμ̣[
x καὶ̣[
τισ̣[
ε̣υρ . [
. .

Fr. 51.

. . .
]ι̣αναλ̣[
]τ̣ωιδεχ[
]παιδιο̣[
]δέγ'ειν̣[
]ροπ[
. . .

Fr. 52.

. .
]ι̣[
]ιφο[
]ωνε[
]οισ[
]ι̣ρί[
. .

Fr. 53.

. .
] . . [
]οπ[
]το[
]φ̣λο[
]ο̣ργ[
] . [
. .

Fr. 54.

. . .
]ι̣λ . [
]νοζι̣[
] . εργον[
]αρ̣α̣[
. . .

Fr. 55.

. .
]νν̣[
]μ̣[
]σαν[
]τ̣ερω[
]αστο̣[
. .

Fr. 56.

. .
]λο̣υ . [
]ωιν̣[
]ουν̣[
]τ'α[
]κ̣οι[
]δ[
. .

Fr. 57.

αλλ'οὐκ̣[
επειμ[
[. .] . . . [
. . .

Fr. 58.

] . οσασ
]
. . .

Fr. 59.

. . .
] . ο̣ . [
]ι̣ασ [
]η [
. . .

Fr. 60.

. .
]ε[
]α̣θιν̣[
]'εμ[
. .

Fr. 61.

. .
δ[
αλ[
ουτ̣[
[
. .

Fr. 62.

. . .
] . . [
]ντοσ[
]τ̣αμαξ̣ . [
]ονδι̣[
. . .

Fr. 63.

. .
]κλ[
]δει̣[
] . εκα[
]ν̣ω̣[
. .

Fr. 64.

. .
]ν[
]τ̣οπ[
]εσφ̣[
]α̣σ̣[
. .

Fr. 50.

(*A*) στ[
εἰμ[
καὶ [
(*B*) τίσ[
(*A*) ευρ . [

Fr. 51.

]ιαν αλ[
]τῳ δεχ[
] παιδιο[
]δέ γ' εἰν[
]ροπ[

Fr. 52.

]ι[
]ιφο[
]ωνε[
]οισ[
]ιρί[

Fr. 53.

] . . [
]οπ[
]το[
]φλο[
] ὀργ[
] . [

Fr. 54.

]ιλ . [
]νοζι[
] . ἔργον [
]αρα[

Fr. 55.

]υν[
]μ[
]σαν[
]τερω[
]αστο[

Fr. 56.

]λου . [
]ῳ ν[
]ουν[
]τ' ἀ[
]κοι[
]δ[

Fr. 57.

ἀλλ' οὐκ[
ἐπειμ[
[. .] . . . [

Fr. 58.

] . οσας]

Fr. 59.

] . ο . [
]ιας
]η

Fr. 60.

]ε[
]αθιν[
]' ἐμ[

Fr. 61.

(*A*) δ[
(*B*) ἀλ[
ουτ[
[

Fr. 62.

] . . [
]ντοσ[
]ταμαξ . [
]ον δι[

Fr. 63.

]κλ[
]δει[
] . εκα[
]νω[

Fr. 64

]ν[
]τοπ[
]εσφ[
]ασ[

Fr. 65.

]ον̣μ[
]οφησ[
]νειδο[

Fr. 66.

]νοναμαξ[
]τιναδια[
]αφησπ[

Fr. 67.

] . . [
]σι·
]σπ[
]ε̣μ[

Fr. 68.

]ι̣αυ̣[
]γα[
]λ̣ . [

Fr. 69.

]ν̣
]
]
]
]
]υσον·[

Fr. 70.

]αταν[
]ε̣ιαν[

Fr. 71.

]οιτ̣[
]τ̣ια[
]ν̣[

Fr. 72.

]δ̣[
]ωλ̣[
]λ̣ω[

Fr. 73.

]τ̣α̣[
]συσ̣[
]ι̣[

Fr. 74.

]α̣[.] . [
]ηπ̣[
]αλλ̣'ὲ̣[
]υτ̣α̣σ̣[

Fr. 75.

]ηκο̣[

Fr. 76.

]η̣[
]α̣τεσ̣[. . .]
]ων
]ερον
]οσ̣[.]ενοῦ
]νειν
]λ̣α
] .
]κ̣ειφιλο[
]

Fr. 77.

]νων
]μ̣ονοσ
]αικακων
]οτων
]
]
]
]
]

Fr. 78.

] . α̣σ̣ε̣ . [
] . [.]υδεκ[
]υνει
]ενουν[
]
]ι̣
]
]

Fr. 65.

]ον μ[
]οφησ[
]νειδο[

Fr. 66.

]νον ἁμαξ̣[
] τινα δια[
]αφησπ[

Fr. 67.

] . . [
]σι
]σπ[
]εμ[

Fr. 68.

τ̣ο]ιαυ[τ
]γα[
]λ . [

Fr. 69.

]υ
]
]
]
]
]υσον· [

Fr. 70.

]αταν[
]ειαν[

Fr. 71.

]οιτ[
]τια[
]ν[

Fr. 72.

]δ[
]ωλ[
]λω[

Fr. 73.

]τα[
]συσ[
]ι[

Fr. 74.

]α[.] . [
]ηπ[
] ἀλλ' ε[
]υτασ[

Fr. 75.

]ηκο[

Fr. 76.

]η[
]ατεσ[. . . .]
]ων
]ερον
]ος [γ]ενοῦ
]νειν
]λα
] .
]κει φίλο[
]

Fr. 77.

]νων
] μόνος
]αι κακῶν
]οτων
]
]
]
]
]

Fr. 78.

] . ασε . [
] . [.]υδεκ[
]υνει
]ενουν[
]
]ι
]
]

Fr. 79. Plate IV.

. . . .
]
]
]
]
]αθο[.]
]σπαραβασ κρε . [
]
]ων
]
] . ησ[. .]ισφαλησ
]
]
]υσοσεων·
]
]
]
]τευων
. . . .

Fr. 80. Plate IV.

. . .
]ονχ[
]αχιλ[
]αφη[
]εθριξ[
]ησδοσ[
]χαρι[
]οσνο[
]τισ [
]χοσγ[
]δσ [
. .

Fr. 81.

. . .
]αρδο[
]τονὥσπερι[
]ηλθε[[ν]]λη[
]τοιουτοσ[
]εκηρυ . [
]θμευ[
]ε . [
]φορ[
. . .

Fr. 82.

. .
]η
]ολειν[
]λοσ . [
] . οισ[
. .

Fr. 83.

. . .
] . [
]ντωνλ . [
]ξενοιδυσηκοα[
. . .

Fr. 84.

. . . .
]εσ
]δωι. ν[ι] ·λεινσεοδωι·
]
]
]
]
]ηνταδε·
. . . .

Fr. 85.

. . .
]ν[
]α[
] . ω[
]ζωμε[
]ανονται[
]λεν[[τ]]εστ[
]εξεμησο[
·[
]ανονη[
. . .

Fr. 86.

. . .
]ωδε[
] . ειοιτ[
]μονι[
]τισηλε[
]ωδεπρι[
]νοσμ[
]αρ'ω[.]ώ . [
]γον[
. . .

Fr. 79. Plate IV.

. . . .
]
]
]
]
]αθο[.]
]ς παραβὰς κρε . [
]
]ων
]
]. ησ[. .]ι σφαλῇς
]
]
]υσος ἐὼν·
]
]
]
]τεύων
. . . .

Fr. 80. Plate IV.

. .
]ον χ[
] Ἀχιλ[
]αφη[
]ε θριξ[
]η δοσ[
] χαρι[
]ος νο[
]τις
]γος γ[
]ος
. .

Fr. 81.

. . .
γ]ὰρ δο[
]τον ὥσπερ ι[
]ἦλθε λη[
ι[
] τοιοῦτος [
]εκηρυ . [
]θμευ[
]ε . [
]φορ[
. . .

Fr. 82.

. .
]η
]ολειν [
]λοσ . [
] . οισ[
. .

Fr. 83.

. . .
] . [
]ντων λ . [
] ξένοι δυσήκοα [
. . .

Fr. 84.

. . . .
]ες
ὁ]δῷ Νι( )-λειν σ' ὁδῷ.
]
]
]
]
]ην τάδε·
. . . .

Fr. 85.

. . .
]ν[
]α[
] . ω[
]ζωμε[
]αυοντα[
]λενεστ[
] ἐξ ἐμῆς ο[
. [
]ανονη[
. . .

Fr. 86.

. . .
]ωδε[
] . ει σοι τ[
]μονι[
]τισηλε[
]ωδε πρι[
]νος μ[
]αρ' ω[.]ώ . [
]γον[
. . .

Fr. 87.

. . .
]ρελ̣π̣[
]σερμη[
]λεξε·κ[
]ρανδρ[
] . . [. .]τ̣[
. . .

Fr. 88.

. . .
]ει̣[
]σητ[
]λογιατ[
]ει̣τασ[
]υ̣νηθε[
]λλαδ[
. . .

Fr. 89.

. .
]ω̣σ̣[
]·πελα̣[
. .

Fr. 90.

. .
]σ̣ . [
]φειι̣σ̣[
] . λημ[
. .

Fr. 91. Plate IV.

] . υναν[
]βλεμμα̣[
]τοσγαρασ[
]λ'ἐι'επειγε·[
]εῖσ̣ . . εινο[
]ασωτάδ'ω[
]ασμελαθραν[
]νακεινεισθαιτ[
]χρ̣ονωιμαλι[
]υχορω·βεβηκ[
]ωματωναγχιπρο̣[
]ρ̣οσγυναιλαγέτ[.] [
]ουδοσεσθοξενοσ [
] . μαχαιοισιναισιωτ[
] . ητετραπταιτου[
]ζ̣ωνυπατητηλ[
]αμησυνκακωιφθε[
]ονε̣πληξευνισατι̣[
]κ̣ηπτοσωρα·πονω [
]ξ̣[.]ηθανωναζεταικατ[
]α̣μωσε̣χοιμ'ανειπειντ[
]αναξανδρωνατρειδη[
] . σοιτηλουδοκαζειτη[
]νοσηβαθεια[

Fr. 92.

. . .
]
]φου
]κρατω·
]τε
]μοισταχα
]
]
]
]
]
]ησεται
]ται
]ογω
] . .
]ασιν
]ν·
]α·
]
. . .

Fr. 93.

. . .
] . ν . [

Fr. 87.

. . .
]ρ ἐλπ[ι
]ς Ἑρμῆ[
]λεξε· κ[
]ρανδρ[
] . . [. .]τ[
. . .

Fr. 88.

. . .
]ει[
]σητ[
] λόγια τ[
]ειτασ[
σ]υνηθε[
]λλαδ[
. . .

Fr. 89.

. . .
]ωσ[
]· πελα[
. . .

Fr. 90.

. .
]σ . [
]φεισ[
] . λημ[
. .

Fr. 91. Plate IV.

] . υν αν[
] βλεμμα[
]τος γὰρ ασ[
ἀλ]λ' εἶ' ἔπειγε· [
]εῖσ . . ειν̣ο[
(*B*) δρ]άσω τάδ' ω[
]ας μέλαθρα ν[
(*Xo.*)]να κειν̣εῖσθαι τ[
ἐν] χρόνῳ μάλι[στα
ο]ὐχ ὁρῶ· βέβηκ[ε
δ]ωμάτων ἄγχι προ[
ἀνδ]ρὸς γύναι λαγέτ[α]
φρ]οῦδός ἐσθ' ὁ ξένος
] . μ' Ἀχαιοῖσιν αἰσιωτ[ατ
] . η τέτραπται του[
]ζων ὑπ' ἄτῃ τηλ[
]α μὴ σὺν κακῷ φθε[ιρ
]ον ἔπληξ' εὖνις ἀτι[
σ]κηπτὸς ὥρᾳ πόνῳ
]ξ[.]η θανὼν ἄζεται κατ[
οὐδ]αμῶς ἔχοιμ' ἂν εἰπεῖν τ[
ὡς] ἄναξ ἀνδρῶν Ἀτρείδη[ς
] . σοι τηλοῦ δοκάζει τη[
]νοση βαθεια[

Fr. 92.

. . .
]
]φου
] κρατῶ·
]τε
]μοις τάχα
]
]
]
]
]
]ήσεται
]ται
λ]όγῳ
] . .
]ασιν
]ν·
]α·
]
. . .

Fr. 93.

. . .
] . ν . [

]ατιδα[
]ξουσαοσ[
]βηκενο[
] . ισονχρο[

Fr. 94. Plate IV.

] . [. .]ταδρᾳσε[
]αλλαταυτεγω . [
]ευρονουδεπωποτ[
λ
]ταυπαυλακαικακων[
] . ιστωνητυχημεθισ[
]νταχιστα·τουλογου[
]ιδειημενειθρασυντ[
]τηστυχησαναστατ[
]υνημερ[. . . .]ζετα[

Fr. 95.

]ου[
]ασ[
]ασδ[
]οσ[
]ω[
]ιω[
]ξ[
]α[

Fr. 96.

]δ[
]φ[
]κα[
]ου[
]αγ[
]ἄμ[
]υσευ[
] . . . [

Fr. 97.

]
]
]δυδα[
]ιγαρ[
]υτασ[

Fr. 98.

] . ηκαρα[
]ιταπάντε[
]ασινυκτο[
] ιωπολ[

Fr. 99.

]αισ· [
]ακτασ[
]ιμολο . [
]ασ [
]εμ . . [

Fr. 100.

]η[
]χετ[
]καιι[
]αδ[
]αδε[

Fr. 101.

]σιο[
]ασεντ[
]σαν[.] . [
]
] ´ [

Fr. 102.

]αιψ[
]θρ[
]επρ[
]ενη[

Fr. 103.

]ιπω[
]εμ[
]ευ [
]ρα[

Fr. 104.

]οσ[
]ντ[
]ωιξ[
]σι[

]ασ . . . [.]πα . [
. . . . .

]ατιδα[
]ξουσαοα[
βέ]βηκεν ο[
]. ισον χρυ[
. . .

Fr. 94. Plate IV.

. . . . .
] . [. .]τα δράσε[τε
] ἀλλὰ ταῦτ' ἐγὼ . [
] εὗρον οὐδεπώποτ[ε
] τ' ἂν παῦλα καὶ κακῶν [
] . ιστων ἡ τύχη μεθίσ[ταται
]ν τάχιστα· τοῦ λόγου [
ε]ἰδείημεν εἰ θρασὺν τ[
] τῆς τύχης ἀναστατ[
]υνημερ[. . . .]ζεται[ι

Fr. 95.

. .
]ου[
]ασ[
]ασδ[
]οσ[
]ω[
]ιω[
]ξ[
]α[
. .

Fr. 96.

. .
]δ[
]φ[
]κα[
]ου[
]αγ[
]αμ[
]υσευ[
] . . . [
. .

Fr. 97.

. .
]
]
]δυσα[
]ι γὰρ [(B)
]υτασ[
. .

Fr. 98.

. . .
] . η κάρα [
ἔπε]ιτα πάντε[ς
βεβ]ᾶσι νυκτὸ[ς
] ἰὼ πολ[
. . .

Fr. 99.

. . .
]αις· [
] ἀκτὰς
]ιμολο .
]ας
]εμ . . [
. . .

Fr. 100.

. .
]η[
]χετ[
] και[
]αδ[
]αδε[
. .

Fr. 101.

. . .
]σιο[
]ασεντ[
]σαν[.] . [
]
] ′ [
. . .

Fr. 102.

. .
]αιψ[
]θρ[
]επρ[
]ενη[
. .

Fr. 103.

. .
]ιπω[
]εμ[
]ευ
]ρα[
. .

Fr. 104.

. .
]οσ[
]υτ[
]ῳξ[
]στ[
. .

Fr. 105.	Fr. 106.	Fr. 107.
. .	. .	. .
] . [	]ο̣ν̣[	]ν̣α̣[
]α . . [	]σιλιο[	]α̣ιμε[
]ατο[.]ο̣[	]κ̣ειν̣[	]σο[
]ν̣γε[	. .	]ε̣ιᾰβ̣[
] . [		. .
. .		

Fr. 1. On the arrangement and supposed contents of this and the three following small fragments cf. introd. p. 88.

6. *ειτ*: or *ει*[*ρ*]*γ*. The following letters are cancelled by a horizontal stroke drawn above them; cf. **1174**. viii. 2, x. 6. A very slight vestige of the letter after *ων* suggests *α* or *δ*.

11. The remains in the margin belong to a note referring to the previous column.

14. The letters]. *γα* and the succeeding lines are on a detached fragment, which is most probably part of this column, though whether it is rightly placed as above is uncertain. A paragraphus may be lost below the beginning of the line.

18. There are some small traces of ink in the margin opposite this line.

Fr. 2. I have had some inclination to assign this fragment to **1174** on account partly of its appearance and partly of the variant *τουτί* in l. 4, for which cf. **1174**. v. 9. Line 2 is not decisive, since Τηλέ]*φου* would be doubtful even if *φου* were certain, which it is not; *φευ* is possible. Above the *ν* (or *μ*) in l. 4 is a dot which may represent another interlinear letter, but this cannot be brought into connexion with the overwritten *ι*, from which it is separated by the high stop.

Fr. 3. 4–6. *κόραξ . . . θυηλη*[: W–M suggests that the reference is to the rapacity which did not respect sacrificial offerings; cf. Aesch. *Suppl.* 751–2 *κόρακες ὥστε, βωμῶν ἀλέγοντες οὐδέν*, Babrius 78. Murray, understanding the fragment differently, suggests as a restoration of ll. 3–6 (Εὐρ.) *ἐδεξάμην τ*[*ὸ ῥηθέν· ὡς ἄριστος ὢν*] *κόραξ ἐπᾴδ*]*ει μάντις . . .* (Ἀστ.?) *ἄριστος, ὦ δύσ*[*τηνε; δύσφημον μὲν οὖν*] *κράζει θυηλὴ*[*ν Ἄρεος ὡς ὀλωλότων*. The remains are really too slight to give any clear clue to the situation.

7. The sign in the margin is like that at **1174**. iv. 17, a line in which an insertion was made by the corrector.

8. *τι* may of course be indefinite.

10. [*φί*]*λων*: or [*ἄλ*]*λων*.

Fr. 5. i. 8. δ]*ιαβεβλημ*[*έν . .*, if right, may be constructed with *μεταιχ*[*μι . .*; but perhaps]*ια βεβλημ*[*έν . .* should be read.

9–10. The coincidence with Soph. Fr. 768 was perceived by W–M. The fragment is preserved in Plutarch, *De cohib. ira*, 10, p. 458 e *καὶ τὸν Νεοπτόλεμον ὁ Σοφοκλῆς καὶ τὸν Εὐρύπυλον ὁπλίσας ἐκόμπασ' ἀλοιδόρητα, φησίν, ἐρρηξάτην ἐς κύκλα χαλκέων ὅπλων. ἐκόμπασ' ἀλοιδόρητα* was emended by Badham to *ἄκομπ' ἀλοιδόρητά τε*. Other conjectures were proposed by W. Headlam, *Class. Rev.* xvii, p. 288, who maintained that with Badham's restoration the meaning must be not, as usually taken, 'They burst without vaunt or reviling into the ring of armed men' but 'they dealt unvaunting, unreviling blows upon their enemies' round brazen

Fr. 105.	Fr. 106.	Fr. 107.
. . .	. .	. .
] · [	]ου[	]να[
]α . . [	]ς Ἰλιο[	]αιμε[
]α το[ι]ο[	]κειν[	]σο[
]νγε[	. .	]εια β[
] · [		. .
. . .		

shields'. W–M however would understand *ἐρρηξάτην . . . ὅπλων* in the ordinary way. It is now clear that Plutarch manipulated the quotation to some extent, since *ἄκομπ' ἀλοιδόρητα* does not immediately precede *ἐρρηξάτην*; the simplest course is to transfer the words to the next verse, although its conclusion is difficult. *σ*, though the base is lost, is practically certain and can hardly be *ε*; for the next letter *π* is most suitable, but *ε* . or *σ* . is possible, hardly *γ*. At the end *θ]ατέρου* seems the only likely word, though the *α* may be *λ*. There is an undeniable high dot after the *ν*.

15. *στενάζειν* in the middle voice appears to be novel. The passive occurs in Lycophr. 412 *οὐμὸς ἐστεναγμένος γάμος*.

20. *μό(νον) ἐν ε̄* could also be read, but cf. Fr. 13. i. 7. In a fragment of another text *ἐν β' μό(νῳ)* occurs; cf. Fr. 5. ii. 11, note.

24 sqq. The reference is to the spear of Achilles, which had healed Telephus and now in the hands of Neoptolemus slew Telephus' son; cf. Fr. 6. 10–12.

28. Perhaps *κείνους*.

ii. 1. The remains of this line are puzzling. The accent and mark of elision, as well as the interlineated letters, were inserted by the corrector. Since the *ε* is enclosed between two dots this should be a variant and not merely explanatory of the elision; hence *ο* might well be the article, i. e. a choice would lie between *καθεῖλ' ὁ σωτ . . .* and *καθεῖλε σωτ . . .* But then *σωτήρ* becomes inevitable, and though this would not be out of place in the context (cf. Fr. 6. 12 *ὦ λόγχα σώτ[ειρα*) the slight vestige after *τ* does not suggest *η*. The substitution of *ε* for *η* before *νρ* would be natural in the aorist of *εὑρίσκειν*, which however is hardly to be worked in. W–M proposes *καθεῖλ' ἔσω τὰ [πλ]ευρά*, and this has been provisionally adopted, though the genesis of the corruption remains obscure. The vestige following *ρ* is not inconsistent with *α* but is more suitable to a *ν*, and I have been tempted to suppose that the name *Εὐρύπυλος* stood here, but that hypothesis has led to no satisfactory result.

3 sqq. The paragraphus below this line is not clear, but the base of the *δ* is thickened and this may be supposed to be due to the partial coincidence of the paragraphus. If this is correct, a paragraphus is missing below l. 6, since ll. 7–8 obviously belong to the Chorus. Moreover, since *γὰρ οὖν* can hardly be separated from the following words, it becomes necessary to suppose a change of speaker within the line, against the usual practice of this scribe (cf. **1174**. viii. 15–17). Presumably double dots were used, but an accompanying paragraphus would be expected. W–M would make a similar division in l. 3, but this is not essential.

4. *πατρό[ς*: i. e. Telephus. The word at the end of the line was perhaps *συμφο]ράν* or *μοῖ]ραν*.

5. *Πρία]μος ἴδε τέκνων* is a dochmius; cf. l. 8.

6. Cf. the note on l. 3. *τρίτην* of course refers to *διπλοῦς* in l. 3. The apparent *γ* of the papyrus is possibly due to scaling of the ink; it is certainly curious that the corrector should not have observed the error. *κ* of *κ[αι]* may be *ν*.

7. This verse seems to be a catalectic iambic trimeter, like ll. 10 and 18, but I have not found a satisfactory restoration. The letter after *ωδ* may be *ρ* or *η*, and *ιγ* may be e. g. *π*; *διαίνεις*, to which *δ]ακρύε[ις* in the margin refers, is preceded either by *υ* or *ρ*. W–M suggests *ὦδ' ἵ[ν'* or *ὦ . . . [ὅπο]υ* (not *ὦ δύστηνε*); *ὠδί[ν'* would also be appropriate.

8. *κτησίων*, as W–M remarks, is perhaps equivalent to *ἰδίων*, *οἰκείων*; cf. Aesch. *Ag.* 1008 *χρημάτων κτησίων*, Soph. *Tr.* 690 *κτησίου βοτοῦ*. But *φρένες* and tangible objects like *χρήματα* are in rather different categories, and Murray's suggestion that *κτησίων* here means 'covetous', with a reference to the golden vine, is not unattractive.

9–23. (*Astyoche.*) 'O Fortune, evil Fortune, that has shorn me.

Chorus. Thou speakest face to face, for misfortune stands not aloof in dragging thee headlong.

(*As.*) Justice will pull me down.

(*Chor.*) Yea, justice.

(*As.*) Then soonest best.

(*Chor.*) Alas, what shall we say, what shall we speak?

(*As.*) Who will not with justice smite my head?

(*Chor.*) Fortune has shorn thee, but Fortune judges thee not.

(*As.*) Have the Argives departed adding to the woe violence and mockery of the very corpse?

(*Messenger.*) They went not so far as insult, since the bodies of them which had fought together in combat lay but a little apart . . .'

9. Cf. e. g. Homer *ψ* 97 *μῆτερ ἐμή, δύσμητερ*, Eurip. *I. T.* 203 *δυσδαίμων δαίμων*.

11. *φυρταν* was originally written, but the *τ* was afterwards washed out and *δ* substituted, perhaps by the second hand, though this is uncertain; the *δ* was then enclosed between dots and *τ* restored over the line on the authority of another copy, as recorded in the margin. *ἰι ἑτ(έρῳ)* is not to be read here, since the stroke above the line is completely preserved and cannot be the cross-bar of a *τ*. The lost letter was therefore a figure, and I restore *β* on the analogy of the fragment referred to in the note on i. 20.

13. *δίκα*: the substitution of the nominative for the dative is evidently necessary, if the nom. is retained in the preceding line.

14. *ἡ ταχίστη* (sc. *ὁδός*) *ἀρίστη* is an explanatory note; the phrase has a proverbial cast.

18. *δικᾷ* might be regarded as the future of *δικάζειν*, but the contracted form, though used by Hdt. i. 97, is not found in Attic, nor does *δικάζειν* take an accusative of the person. W–M prefers to postulate a present *δικᾶν*; possibly the same verb rather than *δικεῖν* (Herwerden) is to be recognized in the inscription from Eleusis published in *Ἐφημ. Ἀρχαιολ.* 1900, p. 79 *δικηθήσεται τῷ ταμείῳ διπλῆν εἰσπρᾶξαι*.

To interpret *δικαι* as *δίκᾳ* produces a weak repetition of *δαίμων*, as well as an inconsistency with ll. 12–13. The Chorus may no doubt be supposed to change its opinion, but this change seems overabrupt.

19–20. *γελωτ' ἔχ[ο]ντες* is used like *γέλωτα ποιεῖσθαι, τίθεσθαι*, &c., e. g. Nauck, Fr. Adesp. 458. 9 *γέλωτα δή με ποιοῦνται κόροι*. *α[ὐτ]όν* (W–M) is hard but seems to be the most likely restoration.

22–3. Eurypylus is represented as having fallen close to one or more of his own victims. Nireus (Quint. Smyrn. vi. 372, Dictys iv. 17, Hyginus 113), Machaon (Pausan. iii. 26. 7, Quint. Smyrn. vi. 408, Hyg. 113), Penelcos (Pausan. ix. 5. 15, Quint. Smyrn. vii. 104 sqq.,

Dictys iv. 17) and others (Quint. Smyrn. vi. 615–6, viii. 111–13) are named as having been slain by him.

24. δ[υ κητός seems almost inevitable, for an adjective δ[ι κητός, which might be derived from the supposed form δικᾶν (cf. note on l. 18), is not likely here, nor, I think, is δ[άκη τόσ' ('wounds') which Pearson suggests. δ[ο]κητός may perhaps mean that Eurypylus was so little disfigured that death appeared more of a semblance than a reality, in contrast to his adversary, who was, e. g., τὸ πᾶν ᾐκισμένος,—though that verb could hardly be got into the space. τίς might be read instead of τός, but would be still more difficult. At the end of the line]ος can well be]ως.

26–8. Restored *exempli gratia* by W–M. The η in l. 26, though unconvincing, is sufficiently suitable; in l. 28 γ could be read in place of π.

iii. 6. An iota adscript inserted after ω would no longer be visible.

10–25. 'Such was the murmur of many mournful lips, and much fine linen and many webs of Istrian women were cast upon the man, useless offerings to the dead. And Priam clinging to his wounded side, though not his father, speaking a father's words, wept for the kinsman of his children, the boy, the youth, the aged man, calling upon him not as Mysian nor the son of Telephus but as of his own seed: "Alas, my child, I have betrayed thee, in whom I had the last great hope of safety for the Phrygians. Thou wert a short-lived guest, but wilt leave a memory lasting many years with the remnant spared by Ares, who hast given us sorrow such as Memnon or Sarpedon never gave, albeit they were mighty warriors and . . .".'

10. λυγρό]ν (W–M) is better adapted to the space than οἰκτρόν. πικρόν (cf. *Ant.* 424 πικρὰ ὄρνις) would also be suitable.

11. The transference of the accent from the second to the first syllable of σινδων no doubt implies a desire to interpret the word as the genitive plural of Σίνδοι parallel to Ἰστρ[ι]ανίδων; but σινδών is assured by [π]ολλή. Ἰστριανίς is attested by Steph. Byz. s. v. Ἴστρος; and according to Hesychius the name of the artificers was transferred to the product: Ἰστριανίδες· αἱ Σκυθικαὶ στολαί; similarly Ἰστρίδες are described as ἐσθῆτές τινες.

13. W–M considers this verse to have been interpolated from some other source, perhaps through a misunderstanding of the genitive ἀνδρός, which however can be constructed correctly enough with ἐρριπτ[ά]ζετο; cf. e. g. Eurip. *Cycl.* 51 ῥίψω πέτρον τάχα σου, *Bacch.* 1097 αὐτοῦ χερμάδας κραταιβόλους ἔρριπτον. The anacoluthon in διδόντες is undoubtedly awkward, but not more violent than in Soph. *Ant.* 259–60; cf. Hdt. viii. 74 πολλὰ ἐλέγετο . . . οἱ μὲν ὡς . . ., Aesch. *P. V.* 202 στάσις τ' ἐν ἀλλήλοισιν ὠροθύνετο, οἱ μὲν θέλοντες . . . I therefore allow the line to stand provisionally, though it must be regarded with suspicion. οὐδὲν ὠφελουμένη occurs in *Ant.* 550.

15. The punctuation of the original evidently needs amendment.

17. γέροντα is strange, since Eurypylus cannot be supposed to have been a really old man. But the text seems to be sound and γέρων may possibly here be taken to imply merely a stage beyond that of the νεανίας. Murray and Pearson suppose the meaning to be that Eurypylus combined the qualities of different ages, being to Priam a son, a counsellor, and a warrior, and compare e. g. Pindar, *Nem.* iii. 72–3. This may be right, but is open to the objection that [π]αῖδα in antithesis to γέροντα and νεαν[ία]ν should indicate a quality corresponding to youth rather than to birth, childishness not sonship.

21. ἐλπίδων σωτη[ρία]ν,='the means of salvation existing in our hopes', comes practically to mean 'our hope of salvation'.

22–3. [ἐτῶν and λ[ελειμμέν]οις were restored by W–M, who further proposed δ[ορός (cf. Aesch. *Ag.* 517). A δ however is inadmissible after]οις; λ would be the most

suitable letter, but *α* or *χ* is also possible, and I suggest *Ἄ[ρεως* on the analogy of *δορός*. *λ[ελειμμέν]οις* is a somewhat long supplement; perhaps *λελιμμενοις* was written. Pearson would prefer *[καλῶν* to *[ἑτῶν*; cf. Soph. Fr. 534.

25–6. The restorations are largely due to W–M. The Sophoclean *ἥμιν* occurs again in Fr. 12. 11.

27. *εσχατ* or *εσχετ* was presumably written. Dots were placed over the deleted letters and the *τ* is also crossed through. Of the doubtful *α* following hardly enough remains to show whether this also was cancelled or not.

Of the two small fragments (*a*) and (*b*), which were with Fr. 5, the second is likely to belong to Col. iii.

Fr. 6. W–M thinks it unlikely that Astyoche took part in these lyrics; but the coronis below ll. 6 and 9 point to changes of speaker rather than strophic divisions in a choral ode; and ll. 3–6 and 10–12 are eminently appropriate in the mouth of Astyoche. The reversed coronis below l. 9 was inserted or rewritten by the second hand.

1. W–M is no doubt right in restoring *Πρια]μίδας*; a reference to Midas here is unlikely.

5. *ἔπεισεν*: i. e. by the gift of the golden vine.

6. *ἔ[ργο]ν* W–M.

7–9. The idea is perhaps similar to that of Fr. 5. iii. 22–3; if so the Chorus is trying to administer comfort. Cf. Fr. 7. 4.

12. *σώτ[ειρα*, which was restored by W–M, refers to the healing properties of Achilles' spear, now the instrument of death.

Fr. 7. 6. *κοινόθακος* is a new compound, and an adjective *λάξοος* is also novel, *λαοξόος* or *λαξόος* occurring only as a substantive. The marginal note *λα[* no doubt refers to *λάξοα*. The allusion seems to be to the tomb of Eurypylus.

10. Possibly *τέκ[νον*.

Fr. 8. ii. 6. There is a small dot between *α* and *μ*, but a stop here seems unlikely.

Fr. 9. 1. e. g. *στ]υγνῶ[* or *ε]ὐγνω[σ]τ[*.

9. Somewhat to the right of the *ι* there is a vestige of ink which probably represents another insertion, e. g. a mark of elision.

Fr. 10. 6. *νοσ]ηλεύσας* W–M.

Fr. 11. 11. e. g. *[τ]ρισσῶ[* or *[φ]ρίσσω[*.

Fr. 12. Some at least of these lines are lyrics.

Fr. 14. 4. The acute accent is uncertain and may be a smooth breathing or an interlinear letter.

Frs. 35–40 are much wormeaten. The combination of Frs. 36 and 37 *σω|μα* is not probable. In Fr. 40. 1 the supposed top of a letter after *ν* may be a high stop; in l. 3 *]δοι* possibly ends the line.

Fr. 47. 4. *πρᾶξιν*: cf. l. 6, where however the reading is somewhat doubtful.

7. The rough breathing on *ο* is probable but not certain. The same may be said of the accent on *η* in l. 9.

Fr. 48. 1. There is a short blank space before *η*, but this is no doubt due to the junction, which is clearly visible below, of two selides, of which the upper one has at this point disappeared.

Fr. 50. This fragment appears not to belong to the same column as Fr. 1. Εὐρύ[πυλος is not to be read in l. 5.

Fr. 57. 3. A speck of ink to the left of the line may be the remains of a marginal note.

Fr. 58. ο was preceded by a straight stroke, e. g. ἀρ]μόσας.

Fr. 69. 7. The supposed stop is doubtful.

Frs. 76–7. These two fragments, which were found together, may well belong to the same column. Fr. 77 is probably the bottom of the column, and Fr. 76 perhaps goes immediately above it.

Fr. 82. 3. The supposed vestige of a letter after σ may be a medial stop.

Fr. 84. 2. For Νι( ) cf. **1174.** iv. 23, note.

Fr. 85. 6. τ after ν has apparently been crossed through.

Fr. 91. On the subject of this fragment cf. Introd. p. 88.

3. W–M suggests οὗ]τος γὰρ ἀσ[τήρ, supposing the time to be night; cf. Fr. 98. 3. Lines 1–7 look like the beginnings of iambic verses, but if so they were not ranged evenly with ll. 21–2, and the trochaics must be supposed to have projected by the space of four or five letters into the left margin.

4. For the rough breathing on εἶα cf. note on **1174.** iv. 7.

8. W–M thinks that the Chorus was here divided into two parts, and would give l. 10 as restored by him to the second division. This may be correct, but the indications are inconclusive.

12. The lacuna at the end of the line is too narrow for ου, but there is perhaps room for α, and λαγέτ[α] suits the metre, which is a combination of cretics and trochaics, better than λαγέτ[ι]; the form λαγέτις moreover is unattested. ἀνδ]ρός was restored by W–M.

18. ε of επληξ is unsatisfactory, but σ, which would be the easiest reading, gives no word; an ο (]ονοπλήξ?) seems hardly possible. ι at the end of the line may be η.

20. ἅζεται: or ἄζεται, which might be said of a corpse exposed to the sun.

22. ὡς W–M.

23. For δοκάζει cf. Hesych. δοκάζει· μένει, ἐπιτηρεῖ, δοκεῖ, προσδοκᾷ. ἐδόκαζεν· ἀπεδέχετο, Sophron Fr. 6 πλόον δοκάζων.

Fr. 94. 2–5. A restoration of these lines is suggested *exempli gratia* by W–M: ἐγὼ [πάλαι τὰ θνήτ' ἀθρήσας] εὗρον· οὐδεπώποτε [ἡμῖν γένοι]τ' ἂν παῦλα καὶ κακῶν [λύσις. τῶν γὰρ με]γίστων ἡ τύχη μεθίσ[ταται φρονημάτω]ν τάχιστα· τοῦ λόγου [δέ τἂν τὸ πιστὸν ε]ἰδείημεν, εἰ θρασύν [τινα . . . A γ in l. 5, however, is hardly suitable. In l. 7 either]ι δ' εἴημεν or ε]ἰδείημεν is possible, but the form is strange in either case, the only analogous instances cited from the Attic poets being Eurip. *Ion* 943 φαίημεν, Damoxenus Fr. 2. 67 δοίησαν. εἴη μέν however seems unlikely.

Fr. 105. 3. το[ι]ο[is indicated by the narrow space.

1176. SATYRUS, *Life of Euripides.*

Fr. 39 14·2 × 75·5 cm. Second century. Plate V (Fr. 39, Cols. xvii–xxiii).

The identity of this work is fortunately determined by the title preserved in the last column of Fr. 39, from which we learn that the roll contained the sixth book of the 'Lives' of Satyrus, and that the book dealt with the three great tragedians. Euripides as the youngest of the three naturally came last; and to him, so far as can be judged, relate all the fragments of the roll which have survived.

These fragments fall into two main groups. Frs. 37–9, which form the nucleus of the whole, are closely associated, Fr. 38 perhaps joining Fr. 39 immediately, and Fr. 37 preceding at not more than a short interval; Frs. 40–57 are some scraps which accompanied these larger pieces. Nos. 1–36, on the other hand, are miscellaneous fragments which were found sporadically some time before the main group made its appearance. Since Fr. 39 contains the end of the roll, Frs. 1–36 will naturally precede. Frs. 1–8 are put together as apparently all concerned with the style of Euripides. In Fr. 8. ii. 9 sqq. this subject is dismissed and the writer passes on to consider his character, which is also the subject of Fr. 9 and perhaps of Frs. 10–11 also. The arrangement of the rest is for the most part arbitrary; Frs. 33–6 are more akin in external appearance to Frs. 37–8 than the preceding pieces, the colour of which is generally lighter.

The MS. appears to date from the middle or latter part of the second century. It is in a small upright hand of the informal type shown also in **221**, **853**, the Herodas papyrus, and especially **666**, which has other points of resemblance to **1176** (see below); all these probably belong to about the same period. There is some tendency to cursive forms, e.g. in the letters ε and ω. A curious feature is the frequent doubling of strokes, which may be partly due to the use of an inferior pen. The common angular sign is often added at the end of short lines, while in longer ones the final letter is sometimes interlineated. Stops in three positions (low rarely) are used besides paragraphi, and there are two or three accents (Fr. 2. i. 14, Fr. 33. i. 21, Fr. 39. xv. 37) and a doubtful rough breathing (Fr. 33. i. 21). All these signs, as well as the few corrections which occur, are to be credited to the original writer; there is nowhere any indication of a second hand. This absence of revision is regrettable, since the text is clearly erratic. In two places suspicious blanks occur (Fr. 39. x. 34, xi. 6–7), while serious corruption is shown in some quotations which are already extant (see especially Fr. 39. xi. 20 sqq.). No doubt these mistakes are often older than the papyrus, but it is impossible to acquit of carelessness a writer who

does not even spell the title correctly (Fr. 39. xxiii. 2). Such aberrations greatly increase the difficulty of reconstructing defective passages.

The columns are extremely narrow, measuring no more than about 3 cm. across, and are set very close together. Their height cannot be accurately ascertained, since their ends are missing throughout the larger fragments; in fact Fr. 20 is the only bottom of a column remaining. Apparently the loss is considerable. The best indication of its extent is given at Fr. 39. Cols. xx–i, where the story of the killing of Euripides by the dogs of Archelaus is begun in the former column and continued in the latter. This story is also told in the extant Γένος Εὐριπίδου, the source being almost certainly Satyrus; and on the reasonable assumption that the narrative of the original was not more compressed than that of the excerptor, some twenty lines at least would be required between xx. 35 and xxi. 1. An absence of cohesion between other columns bears out this conclusion, which is confirmed by a consideration of a quite different kind. When the title of a work is written in a separate column, it seems usually to have been placed somewhere about the centre of the papyrus; cf. e. g. **843** (Part V, Plate VI), and the Berlin Hierocles papyrus (Schubart, *Das Buch bei den Griechen*, p. 90). The colophon in Fr. 39. xxiii is opposite ll. 26–33 of Col. xxii, from which fact I should suppose that the amount lost in Fr. 39. iv–xxii is not much less than what is preserved. This roll would then have been on a scale similar to that of **666**, where the columns, as here, are very narrow and closely packed and extend to about fifty-seven lines. The scripts of that papyrus and of **1176**, as remarked above, also show a strong resemblance.

Concerning the author little is known. He is described as a Peripatetic (e. g. Athen. xii. p. 541 c), and lived not later than the reign of Ptolemy Philometor (B. C. 181–146), since his *Lives* were epitomized by Heraclides Lembus (*F. H. G.* iii. p. 169), who is stated by Suidas to have lived under that monarch. It may be noted as a curious coincidence that Heraclides, whom Suidas calls Ὀξυρυγχίτης, probably resided in the city from whose ruins the present papyrus was obtained. Besides the *Lives*, which were Satyrus' best-known work, a book Περὶ χαρακτήρων, of which a single fragment is preserved (Athen. iv. p. 168 e), is with probability credited to him. Wilamowitz (*Hermes* xxxiv. pp. 633–4) has shown reason for referring him to the third century B. C. rather than the second, and would identify him with the writer of the treatise on the Alexandrian demes (Theophil. *ad Autolyc.* ii. p. 94), which is apparently a product of the reign of Philopator. This date for the biographer is accepted by Leo (*Griech.-Röm. Biogr.* p. 118), and there is nothing in the new fragments at all inconsistent with it. If it is correct, he is to be distinguished from the Ἀριστάρχου γνώριμος nicknamed Ζῆτα, διὰ τὸ ζητητικὸν αὐτοῦ (Ptol. Hephaest. *ap.* Westermann, *Mythogr.*

Gr. p. 191) as well as from the Satyrus sent on a embassy to Rome by the citizens of Rhodes in the year 172 (Livy xlii. 14), whose identification with the composer of the *Lives* was proposed by C. Müller (*F. H. G.* iii. p. 159). An authority on precious stones, who is thrice referred to by Pliny (*N. H.* xxvii. 11, 24–5), and was very likely, though not certainly, a poet, does not need to be taken into consideration. But the Satyrus who collected ancient myths (Dion. Hal. *A. R.* i. 68 Σ. *ὁ τοὺς ἀρχαίους μύθους συναγαγών*) might very well be our author; and possibly, as Müller suggested (*op. cit.*, p. 164), it was in the work thus referred to that the view which the scholia on Homer Ξ 216 and Θ 288 attribute to 'Satyrus' concerning the girdle of Aphrodite was stated.

But whatever the other writings of Satyrus may have been, the biographies, which are repeatedly cited by Athenaeus and Diogenes Laertius, were the work to which he chiefly owed his reputation. These biographies are commonly alluded to as *οἱ βίοι*; the more formal title is given by the papyrus, *Βίων ἀναγραφή*. They included monarchs (Dionysius the Younger, Philip), statesmen and generals (Alcibiades), orators (Demosthenes), philosophers (the seven sages, Pythagoras, Empedocles, Zeno of Elea, Anaxagoras, Socrates, Plato, Diogenes, Anaxarchus, Stilpo), and poets (Sophocles, and, as we now know, Aeschylus and Euripides). A division into books was proved by references to the fourth book, which dealt with philosophers—though these may well have occupied more books than one. The sixth book, as the papyrus shows, treated of poets, and further books perhaps followed. Most of the extant citations, which have been collected, though not quite exhaustively, by Müller (*F. H. G.* iii. pp. 160 sqq.; cf. Wilamowitz, *op. cit.*, p. 633[3], Leo, *op. cit.*, pp. 120 sqq.), are quite short, but two considerable verbal excerpts are given by Athenaeus (Sat. Frs. 1 and 3), and indicated a writer with considerable pretensions to literary style. While confirming this impression, the papyrus reveals an unexpected and surprising fact: the life of Euripides is in the form of a dialogue. The fact is indubitable, although the copyist has failed to bring it out by distinguishing clearly the parts of the interlocutors by means of the double dots which are commonly employed in works of a dramatic cast. There are at least three speakers, of whom two, Diodorus (Fr. 39. iii. 19, xv. 13), and Eucleia, a woman (Fr. 39. xiv. 31), are named. These latter persons play a subordinate part; the name assigned to the chief speaker, into whose mouth the main narrative is put, is not mentioned. Presumably the present *Life* is a fair sample of the others, and the inference is to be drawn that they had a similar shape. The method is a singular one to apply to biography. It emphasizes at the outset the nature of Satyrus' work, which, like that of other biographers of the Peripatetic school, was essentially popular in its aim, and endeavoured to supply interesting information in an attractive shape.

Another formal feature, which is not less characteristic of the writer's school (cf. Wilamowitz, *l. c.*, p. 633, Leo, *l. c.*, pp. 104 sqq.), is the wealth of quotations, both from Euripides and elsewhere. It is easy to understand why in the next generation, with the growth of a more strictly scientific spirit, the biographies of Satyrus were reduced by Heraclides to an epitome: they were much too diffuse for a handy book of reference. Their style is smooth and pleasant, and care is shown in a general avoidance of hiatus, though the rule is by no means consistently observed. Very likely the apparent exceptions are less the fault of the author than of his transcribers, but drastic measures would be required to eliminate some of them (e.g. Fr. 39. xiv. 30–1), and the safer course is to allow them to stand.

The account given of Euripides was evidently comprehensive. Besides the main events of his life, his style and position in the development of tragic art (Frs. 1–8, Fr. 39. vii), his character (Fr. 8. ii. 20 sqq., Frs. 9–10, Fr. 37. i), his philosophical, religious, political, and ethical opinions (Fr. 37. i. 22 sqq., Fr. 38, Fr. 39. i–vi), and his views about women (Fr. 39. x–xiii) are discussed at considerable length. There is little semblance of original research, for which a successor of Philochorus could hardly have felt much need. The story of the cave at Salamis, reported in Fr. 39. ix. 4 sqq., is expressly attributed to Philochorus by Gellius (*N. A.* xv. 20). A fondness for anecdote, which Satyrus shares with his kind, and which was a product of the prevailing interest in individual character and personal traits and details, does not necessarily imply an uncritical turn of mind. The tales are commonly prefaced with the warning 'as they relate', 'as is said', and the like; in one place a more exact reference is given (Fr. 39. xx. 29–32), while in another it is not improbable that some scepticism was expressed (cf. the note on Fr. 39. xii. 1–16). A fanciful interpretation of a lyric passage is propounded with proper reserve (Fr. 39. xviii. 7–20). Diog. Laert. vi. 80 (Sat. Fr. 17) shows our author disputing the authenticity of the work bearing the name of Diogenes. If there were any such critical consideration of the plays attributed to Euripides, this must have been given in the lost earlier portion of the treatise.

In the anonymous life of Sophocles which is extant there are three allusions to Satyrus, but he is not mentioned in the similar account of Euripides (cf. Schwartz, *Schol. Eurip.* pp. 1–7), although this cites Eratosthenes, Philochorus, and Hermippus. Nevertheless it now seems plain that Satyrus too was among the sources of the anonymous compilation, the language of which is sometimes very close to that of the papyrus; cf. Fr. 39. ix. 4 sqq., x. 23 sqq., xii. 21 sqq., xx. 1–15, xxi. 1 sqq., with the parallel passages of the Γένος Εὐριπίδου quoted in the notes *ad loc.* These related passages, however, do not stand in the sequence

of their apparent source, and the want of cohesion conspicuous in the Γέρος becomes still further evident.

But not only is authority now assignable for several statements about the poet which were previously anonymous and their antiquity definitely ascertained; the papyrus also makes some contributions of its own to the material. Thus we are told that Euripides was prosecuted for impiety by Cleon (Fr. 39. x. 15–20, and note), that his retirement from Athens was partly due to irritation with certain poets, whose names are given (Fr. 39. xv. 26 sqq.), and that he composed the exordium of the *Persae* for Timotheus (Fr. 39. xxii. 27–30). There are moreover some substantial additions to the Fragments of his poetry, as well as a few improvements in the text of others already extant.

Fr. 1.

. . . . . .
] . . [
]ạλλαχη.πọ[
]ητοριζε[
]τοισλογοι[
]λογικοσ[
]παραμιμη[
]θαιτọυυ[
]κησδυ[
]το . ạπ . . [
]ν[.]ονο[
]οι[.] . [.] . . [
. . . . . .

Fr. 1.

. . . . . .
] . . [
. .] ἀλλαχῇ, πό[λ-
λ' ἐρ]ητόριζε[ν
ἐν] τοῖς λόγοι[ς
ὧν] λογικὸς
καὶ] παραμιμή-
σασ]θαι τονυ[
. . .]κης δυ-
να]τὸς απ . .
. . .]ν[.]ονο[
. . .]οι[.] . [.] . . [
. . . . . .

Fr. 2.

Col. i. Col. ii.

. . . . . .
[. . . . . .]μ .
[. . . . .] . [. .]δω[.
[. . .] . ολησπαρ
[. .] . ειδεωλọσ . .
[. .]τεπαρθε ẹαν[

Fr. 2.

Col. i. Col. ii.

. . . . . .
[. . . . . .]μ .
[. . . . .] . [. .]δω[.
[. . .] . ολης παρ
[. .] . ει δ' ἔωλος . .
[. .]τε παρθέ- ἐὰν [

[. .] . ορουτρι›
[. . .] . τισκη›
[. . .]ν̣εξηυ›
[. . .] . οδοσ.
σ
[. . .]σδατιμο
[. . .]μ̣ηκεινωι
[. . . .]ειηαν
[. . .]ντι̣ελλη
[. . .]καιευαγώ
[. . .]προστοδ .
[. . . .]λ̣ηκοϊα[.
[. . . . . .] . ο̣ν̣[.
. . . . . .

ασω[
ουμ[
τομ[
τ̣ο[
α̣λ̣[
σ[
θ . [
ει̣[
ν̣[
. .

[νων] χοροῦ τρι-
[. . .] . τισκη-
[. .]ν ἐξηυ-
[. . .] . οδος
[. . .]ς δ' ἄτιμος
[. . .] μὴ κείνῳ
[. . . .]ειη ἂν
[. . .]ντι Ἑλλη-
[ν . .] καὶ εὐαγώ-
[γ . .] πρὸς τὸ δ . [
[. . φι]ληκοΐα[.
[. . . . . .] . ον[.
. . . . . .

ασω[
ουμ[
τομ[
το[
ἀλ[
σ[
θ . [
ει[
ν[
. .

Fr. 3.

Col. i.	Col. ii.
. .	
]ι̣	
]ο̣φα	. .
]α̣τοισ	α̣[
]ογοισ	τω̣[
]οι	αμ[
]ν̣	με̣[
]κ̣ου	[[π]][
]η̣ν	ξ[
]τ̣ου	τη[
]η̣σ	ζο . [
] . σ	γιζ[
. .	αν[
	ου . [
	[.]ε̣ . [
	. .

Fr. 3.

Col. i.	Col. ii.
. .	
]ι	
]οφα	. .
]ατοις	α[
λ]όγοις	τω[
]οι	αμ[
]ν	με[
]κου	[
]ην	ξ[
]του	τη[
]ησ	ζο . [λο-
] . σ	γιζ[
. .	αν[
	ου . [
	[.]ε . [
	. .

Fr. 4.

]εισ[
]στει[
]τεχνη[
]ληνε[
]ινυπ[
]ενσι[
]ν[

Fr. 5.

]φιλ[
]μβα . [
]ονπαρ[
]αζομεν[
] . ναποπ . [
]ησλογο[
]κροασ[
]απαυε[
]πουσ[
]ητ[

Fr. 6.

]ν . [
] . ησ[
]οωνλ[
]καιρω[
]ονω . [
]εγραφεν[
]αμενοσ[
] . αυτηιτ[
]νοπαια[
] . ματο . [
]ειωτο[
]μισεν[
]ιδιανα[
] . καλον[
]αταγμα[
]αδελ[
]ηντο[

Fr. 4.

]εισ[
]στει[
] τέχνη[
]ληνε[
]ιν ὑπ[
]εν σι[
]ν[

Fr. 5.

]φιλ[
]μβαλ[
]ον παρ[
]αζομεν[
] . ν ἀποπ . [
]ης λογο[
ἀ]κροασ[
]απαυε[
]πουσ[
]ητ[

Fr. 6.

]ν . [
] . ησ[
]οων λ[
] καιρῶ[
]ονω . [
] ἔγραφεν [
]άμενος [
] . αὐτῇ τ[
]νοπαια[
] . ματο . [
]ειωτο[
ἐνό]μισεν [
] ἰδίαν α[
] . καλὸν [
]αταγμα[
] ἀδελ[φ
]ην το[

Fr. 7.

]τυ[
]ν κα[
τ]εχν[
ὑπ]ὲρ πα[
]φ[

Fr. 7.

]τυ[
]νκα[
]εχν[
]ερπα[
]φ[

Fr. 8.

Col. i.	Col. ii.	Col. iii.
	[. . . . .]οσζη	δι̣[
	[. . . . .]λ̣ακαι	γα[
	[. . .]ενκαιε	ωσ[
	[. .]λειωσεν	τηθ[
5	ωστετοισ	5 σοφ[
	μεταυτον	οντ[
	υπερβολην	δη̣ʿνο̣[
	μηλιπειν·	καιου[
	[.]αταμενουν	κατη[
10	[.]ηντεχνην	10 ειστ̣ασ̣[
	[.]νηρτοιου	να[. .] . [
	τοσ·διοκαι	κα[
. .	αριστοφανησ	τ[
] .	επιθυμει›	ο̣ . [
]›	15 τηνγλωσσαν	15 π̣ολ̣[
]σ	αυτουμετρη	ραλο̣[
]σ·	σαιδιηστα	ηλθ[
	. [. .]ταρηματ	εαν̣[
	[. . . .] . ηχετο·	τηι̣ν̣[
	ν	20 αν . [
20	[. . . .]εκαιτη	σω[
	[. .]χηνμεγασ	ψω[
	[. . .]σχεδον	δεπ̣[
	[. . .]εντοισ	ρα[
	[. . .]μασιν·	25 α . [
25	[. . . .]εμαχε	με . [
	[. . .]α̣ρωσπε̣ρ	νοσ̣ο̣[
	[. . .]ε̣ιρη[.]α	τω̣[
	[. .] . νεν . [. .]α	α̣σ̣[
	γωνιμαλ̣[. .]ν	30 π . [
30	[.]ροσπε̣[. . .]σ	τε̣[
	[.]τεκα[. . . .]α̣	. .

Fr. 8.

Col. ii.	Col. iii.
[τὰ ῎Ιων]ος ζη-	δι[
[λῶν κα]λὰ καὶ	γα[
[ηὖξ]εν καὶ ἐ-	ωσ[
[τε]λείωσεν	τηθ[
5 ὥστε τοῖς	5 σοφ[
μετ᾽ αὐτὸν	οντ[
ὑπερβολὴν	δῃ νο[
μὴ λιπεῖν.	καιου[
[κ]ατὰ μὲν οὖν	κατη[
10 [τ]ὴν τέχνην	10 εἰς τασ[
[ἀ]νὴρ τοιοῦ-	να[. .] . [
τος. διὸ καὶ	κα[
Ἀριστοφάνης	τ[
ἐπιθυμεῖ	ο . [
15 τὴν γλῶσσαν	15 πολ[
αὐτοῦ μετρῆ-	ραλο[
σαι ‘δι᾽ ἧς τὰ	ἦλθ[
λ[επ]τὰ ῥήματ᾽	ἐαν[
[ἐξεσ]μήχετο.’	τηνι̣[
	20 αν . [
20 [ἔτι δ]ὲ καὶ τὴν	σω[
[ψυ]χὴν μέγας	ψω[
[ἦν] σχεδὸν	δετ[
[ὡς] ἐν τοῖς	ρα[
[ποιή]μασιν.	25 α . [
25 [προσ]εμάχε-	με . [
[το γ]ὰρ ὥσπερ	νοσο[
[προ]είρη[κ]α	τω[
[. .] . νεν . [. .] ἀ	ασ[
γῶνι μᾶλ[λο]ν	30 π . [
30 [π]ρὸς πε[. . .]s	τε[
[ὅ]τε κα[. . . .]α	

[.]οσαυτ[. . .]υν[
[.]δα[. . . . . .] .
. . . . . .

Fr. 9.

. . . . .
[. . . . . .]ντ[.
[. . . . . .]φει[
[. . . . . .]φρο[
[. . . . . .] . [
[. . . .]αισαπα-
[. . .] γελάσαι
[οὔ]τ' ὀρχησά-
[μενο]ν ἥκει[ν
[οὔτ]ε ἔπος [
[. . . . . .]κεν[
[. . . . . π]αρρη-
[σιασάμ]ενον
. . . . .

Fr. 10.

Col. i.	Col. ii.
. . .	
] . [.	
]εν[	
] . τι[	
] . ἐγὼ	
πά]νυ γὰρ	
]ραν δι-	. .
]ν κατη-	δε[
[γοροῦ]ντα	να[
]ωνοσ[	ειν[
]ς τὸ ἤθ[ο]ς	τοι[
]στην	παλ[

[.]οσαυτ[. . .]υν[
[.]δα[. . . . . .] .
. . . . . .

Fr. 9.

. . . . .
[. . . . . .]ντ[.
[. . . . . .]φει[
[. . . . . .]φρο[
[. . . . . .] . [
[. . . .]αισαπα-
[. . .] γελάσαι
[οὔ]τ' ὀρχησά-
[μενο]ν ἥκει[ν
[οὔτ]ε ἔπος [
[. . . . . .]κεν[
[. . . . . π]αρρη-
[σιασάμ]ενον
. . . . .

Fr. 10.

Col. i.	Col. ii.
. . .	
] . [.	
]εν[	
] . τι[	
] . ἐγὼ	
πά]νυ γὰρ	
]ραν δι-	. .
]ν κατη-	δε[
[γοροῦ]ντα	να[
]ωνοσ[	ειν[
]ς τὸ ἤθ[ο]ς	τοι[
]στην	παλ[

]ονκα[. αρο̣[
]χειγε π̣ε[
]οθηκη̣ν μ̣ε[
]μην̣[η . [
]ταυ[. . . . .

]ον κα[αρο[
ἔ]χει γε π̣ε[
]οθήκην μ̣ε[
]μην[η . [
]ταυ[. . . . .

Fr. 11.

Col. i. Col. ii.

[. . . . .]κ̣εδ[. . .
[. . . . . .]λ̣υθα[.
[. . . . . .]ο̣υαχιλ
[. . . . . .]η̣θοσ
[. . . . . .]ουνεο
[. . . . . .]υπροσ . .
[. . . . . .]ιξ̣ει α̣[
[. . . . . .] . λ̣η ο̣[
[. . . . . .]ε̣ . [
[. . . . . .] . . .

Fr. 11.

Col. i. Col. ii.

[. . . . .]κεδ[. .
[. . . . . .]λυθα[.
[. . . . . τ]οῦ Ἀχιλ-
[λέως . . .] ἦθος
[. . . . . τ]οῦ Νεο-
[πτολέμο]υ πρὸς . .
[. . . . . .]ιξ̣ει α[
[. . . . . .] . λη ο[
[. . . . . .]ε . [
[. . . . . .] . . .

Fr. 12.

Col. i. Col. ii.

]ε . .
] τ̣[
] [
]α̣ τ̣[
] . η ν[
] . λο̣[
] ε . [
] π[
]ν̣ αυ[

Fr. 12.

Col. i. Col. ii.

]ε . .
] τ[
] [
]α τ[
] . η ν[
] . λο[
] ε . [
] π[
]ν αὐ[

]υ κα[
]με γε[
]τ α . [
]ειν . .
. .

Fr. 13.

. . .]ις καὶ ἁμα[θής
τις] ἐφαινό[μην
ἂν κ]αὶ ἠδίκο[υν
αὐτ]ός. καὶ [. . .
. . δ]ήπου σ[. . . .
. . . .]ευτ[
. . . .

Fr. 14.

M]ακεδ[
]ιος α[
]το[
]να[
]ντο[
]ιτα[
. .

Fr. 15.

. .
]ση[
]αισι . [
]μει[
]μησ[
]νομ[
]οσ[
. .

Fr. 16.

Col. i.

[. . . .] . ἐκ τῆς
[. . .]νης ἱκα-
[νὸς ἐ]σόμενος
[. . .]ητησα
[. . . . .]ς αὐτὸς
[. . . .] . η ποι-
[. . . . .]ουσω
[. . . σ]ὺν τοῖς
. . . .

Col. ii.

βο[
λυ[
τησ[τά-
λαντα [
κακου[
νοστ[
τι· ἀλ[
. ο[. .]ε[
. . .

Fr. 13.

]ισκαιαμα[
]εφαινο[
]αιηδικο[
]οσ·και[
]ηπουσ[
]ευτ[
. . .

Fr. 14.

]ακεδ[
]ιοσα[
]το[
]να[
]ντο[
]ιτα[
. .

Fr. 15.

. .
]ση[
]αισι . [
]μει[
]μησ[
]νομ[
]οσ[
. .

Fr. 16.

Col. i.

[. . . .] . . κτησ
[. . .]νησικα
[. . . .]σομενοσ
[. . .]ητησα
[. . . . .]σαυτοσ
[. . . .] . ηποι
[. . . . .]ουσω
[. . . .]υντοισ
. . . .

Col. ii.

βο[
λυ[
τησ[
λαντα[
κακου[
νοστ[
τι·α[
. ο[. .]ε[
. . .

Fr. 17.

Col. i.	Col. ii.
] . ε̣[.	λεγη[
]πιστε	τοδε[
]ευετω	τισ̣[.]ε[
]κατα	λα[.]ω̣[
. .	φ̣ . [
	. .

Fr. 17.

Col. i.	Col. ii.
] . ε[.	λέγη[
] πιστευ-	τοδε[
]ευέτω	τισ[.]ε[
] κατα	λα[.]ω[
. .	φ . [
	. .

Fr. 18.

Col. i.	Col. ii.
. . .	
[. .].[. . .]α̣δ̣[. .	. .
[. .]λλη·α̣η̣δο̣	. [
[. . .]γαροησιο ›	η̣[
[. .]συπερεν ›	μ[
[. .]κ̣α̣ιοντι »»	εν[
[. . .] . [.] . πολλα	πα[
[. . . . .]μ̣π̣ολε	φυ[
[. . . . .]νομαν	η̣ι[
[. . . .]α̣μηλυπει	τ̣[
[. . . . .]ην·και	. .
. . .	

Fr. 18.

Col. i.	Col. ii.
. . . .	
[. .].[. . .]αδ[. .	. .
[πο]λλή· ἀηδο-	. [
[. . .] γὰρ ὁ Ἡσίο-	η[
[δο]ς ὑπὲρ εν-	μ[
[. .]καιοντι	εν[
[. . .] . [.] . πολλὰ	πα[
[. . . . .]ν πολε-	φυ[
[μ . . . .]νομαν	η̣ [
[. . . .]α μὴ λυπει-	τ[
[. . . . .]ην· καὶ	. .
. . . .	

Fr. 19.

Col. i.	Col. ii.
. .	. . . . .
]σ	ευλαβ̣[. . . .
] .	βαλλειτη̣[. .
]ι·	τεινουσα[. .
]σ	ιδιωται[. . .
. .	τ[. . .]α̣υ̣[. . .
	. . . . .

Fr. 19.

Col. i.	Col. ii.
. .	. . . . .
]σ	εὐλαβ[. . . .
] .	βάλλει τὴ[ν . .
]ι·	τείνουσα[ν τοῖς
]σ	ἰδιώται[ς . .
. .	τ[. . .]αυ[
	. . . . .

Fr. 20.

]·[
]νδυ[
]υτονι[
]υπονκα[

Fr. 21.

]··[·
]προ
]ην
]τα
]τ[·

Fr. 22.

]υρα[
]οιχ[
]νμον[
]ηγυρ[
]ερπα·[
]πολυ[
]οιχερ·[
]κουον[
]ουγα[
]λων[
]ουσα[

Fr. 23.

]σαν[
]ρεψ[
]·σ·[
]δει[
]σασ[
]·πι·[

Fr. 24.

]πι·[
]λησ[
]υπ[

Fr. 25.

]··[
]νη[
]ανε[
]ταλο[
]αρ[
]·[

Fr. 26.

]ρ[
]π[
]ω[·]τ[
]·φ[
]στ[

Fr. 20.

]·[
]νδυ[
]υτον ι[
]υπον κα[

Fr. 21

]··[·
] προ
]ην
]τα
]τ[·

Fr. 22.

]υρα[
]οιχ[
]ν μον[
πα]νηγυρ[
ὑπ]ὲρ πα·[
]ν πολυ[
]οι χερ·[
ἀ]κουον[τ
]ου γὰ[ρ
]λων[
]ουσα[

Fr. 23.

]σαν[
]ρεψ[
]·ς·[
]δει[
]σασ[
]·πι·[

Fr. 24.

]πι·[
]λησ[
]υπ[

Fr. 25.

]··[
]νη[
]ανε[
]ταλο[
]αρ[
]·[

Fr. 26.

]ρ[
]π[
]ω[·]τ[
]·φ[
]στ[

Fr. 27.

Col. i.

. .
] .
] .
]τω ν
]ον
. .

Col. ii.

. .
κ̣[
τ[
σ̣ . [
ε̣[
. .

Fr. 28.

. .
]ν·[
]και . [
] . ειϲ̣[
]ν̣α[
] . ε . [
. .

Fr. 27.

Col. i.

. .
] .
] .
]τωνν
]ον
. .

Col. ii.

. .
κ[
τ[
σ . [
ε[
. .

Fr. 28.

. .
]ν·[
] και . [
] . ειϲ[
]να[
] . ε . [
. .

Fr. 29.

Col. i.

. .
. .
. .
] .
. .

Col. ii.

. .
ρ . [
ν[
εϲ̣[
α[
. .

Fr. 30.

. .
]η̣[
]ε̣ρω[
] . τα[
. .

Fr. 29.

Col. i.

. .
. .
. .
] .
. .

Col. ii.

. .
ρ . [
ν[
εϲ[
α[
. .

Fr. 30.

. .
]η[
]ερω[
] . τα[
. .

Fr. 31.

Col. i.

. .
. .
]ν
]ε
. .

Col. ii.

. .
. [
. .

Fr. 32.

. .
]τ̣οβι . [
. .

Fr. 31.

Col. i.

. .
. .
]ν
]ε
. .

Col. ii.

. .
. [
. .

Fr. 32.

. .
]το βι . [
. .

Fr. 33.

Col. i.

. . . .
[. . . . .]α̣ι̣[. .
[. . . . .]ο̣ϲη[.
[. . . . .]ταιϲ[. .
[. . . . .]ολυ . [
5 [. . . .] . οθη . [

Col. ii.

Fr. 33.

Col. i.

. . . .
[. . . . .]αιϲ[. .
[. . . . .]οϲη[. .
[. . . . .]ταιϲ[. .
[. . . . π]ολυ . [
5 [. . . .] . οθη . [

Col. ii.

[. . . . .]ρμα[.
[. . . .]τοισε[.
[. . . .]περοχ[.
[. . . . .]νδηλ[.
[. . .]σπροσ[. . .
[. . .]κατατων γ[
[. . .]ωντων ε[
[. . .]αισεικαι μ[
[. . .]παι·τηι φ[
[. . .]ηδυνα 5 α[
[. . . . .]ιστα τ[
[. . . . .]ν·και α[
[. . . . .]ατον . .
[. . . .] . ουνα[
[. . . . .]ασθαι·[
[. . .] . οσὁῦφη[
[. . . .] . ηλογοῦ[
[. . . .]τασουκ[
[. . .]εσα . [.]ω[
. . . .

[. . . . .]ρμα[.
[. . . .]τοις ε[.
[. . . ὑ]περοχ[.
[. . . . .]ν δηλ[.
[. . .]ς προσ[. . .
[. . .] κατὰ τῶν γ[
[. . .]ωντων ε[
[. . .]αις εἰκαι μ[
[. . .]παι· τῇ φ[
[. . .]ηδυνα· 5 α[
. . . . .]ιστα τ[
[. . . . .]ν· καὶ α[
[. . . . .]ατον . .
[. . . .] . ουν α[
[. . . . .]ασθαι·
[. . .] . ος οὗ φη-
[σι . .] . η λόγους
[. . . .]τας οὐκ
[. . .]εσα . [.]ω[
. . . .

Fr. 34.

Col. i. Col. ii.

. . . . .
] . . . . [
] . αιαλαι σ[
]αι·οτεν χ[
]ματων· λ[
] . ε 5 ι[
. . . . .

Fr. 34.

Col. i. Col. ii.

. . . . .
] . . . . [
] . αιαλαι σ[
]αι· ὅτ᾽ ἐν χ[
]ματων λ[
] . ε 5 ι[
. . . . .

Fr. 35. Fr. 36.

. . . .
] . [ ] . . [
]ον[ ]ησε[

Fr. 35. Fr. 36.

. . . .
] . [ ] . . [
]ον[ ]ησε[

]γαρ[ ]τη[
]υτ[ ] . [
. . . .

Fr. 37. Col. i.

About 14 lines lost.

[. . . . .] . [. .
[. . . . .]τοισ[
[.]δ̣ιοισαγαθοισ[
[.]ψηλοσων[
[.]υκεπιτοισ
[. .]λοτριοισ·
[. .]γ̣οισταπει
[. . .]μενοσ·ε
[. . .]αδετον
[. . .]ξ̣αγοραν
[. . . .]ονιω̣σ
[. . .] . σ̣ . [. .]φυσι[
[. . . . .].μ̣α̣
[. . . . .] . φαι
[. . . . .].υ̣σ
. . . .

Fr. 37. Col. ii.

About 5 lines lost.

]ο
]
]
] .
]
]α̣
]
]
]

Fr. 37. Col. i.

About 14 lines lost.

[. . . . .] . [. .
[. . . . *ἐπὶ*] *τοῖς*
[*ἰ*]*δίοις ἀγαθοῖς*
[*ὑ*]*ψηλὸς ὤν,*
[*ο*]*ὐκ ἐπὶ τοῖς*
[*ἀλ*]*λοτρίοις*
[*ἔρ*]*γοις ταπει-*
[*νού*]*μενος. ἔ-*
[*πειτ*]*α δὲ τὸν*
[*Ἀνα*]*ξαγόραν*
[*δαιμ*]*ονίως*
[. . .] . σ . [. .] *φυσι*[
[. . . . .].*μα*
[. . . . .] . *φαι*
[. . . . .].*υσ*
. . . .

Fr. 37. Col. ii.

About 5 lines lost.

]ο
]
]
] .
]
]α
]
]
]

]ν
]ν
]
]..
παισ[.]ο . [. .]υα
τονεναιθε[. .
ωιρυμβωιπ[.
τωνφυσινε[.]
πλεξανταον
περιμενφωσ
περιδ[. . . . . .
νυξαι[. . . . . .
ακ[. . . . . .
σ[

Fr. 37. Col. iii.

4 lines lost.

[. . . .] . . [
α[. . .]ιοφ[. . . .
κ[. .] . οισ[. . .
λ . [. .]υμε[. . .
σο[. .]ωιπ[. . .
τωνμεδ[. . .
τιχλοηνπ[.
λανοντεφερ[.
ζευσει[.]αδησ[
ονομ[.]ζη·α[
κριβωσολωσ[
περιειληφεν[
τοναναξ[. .
γορειον[. . . .
κοσμον[. . .
τρισινπερι[. . .
καιαλληιγ[. .

]ν
]ν
]
]..
παι ‘ σ[ε τ]ὸν [⟨αὐτοφ⟩]υᾶ
τὸν ἐν αἰθε[ρί-
ῳ ῥύμβῳ π[άν-
των φύσιν ἐ[ν]-
πλέξανθ’ ὃν
περὶ μὲν φῶς
περὶ δ’ [ὀρφναία
νὺξ αἰ[ολόχρως
ἄκ[ριτός τ’ ἄ-
σ[τρων ὄχλος

Fr. 37. Col. iii.

4 lines lost.

[. . . .] . . [
α[. . .]ιοφ[. . . .
κ[. .] . οισ[. . .
λ . [. .]υμε[. . .
σο[ὶ τ]ῷ π[άν-
των μεδ[έον-
τι χλόην π[έ-
λανόν τε φέρ[ω
Ζεὺς εἴ[θ’] Ἄδης
ὀνομ[ά]ζῃ’, ἀ-
κριβῶς ὅλως
περιείληφεν
τὸν Ἀναξ[α-
γόρειον [διά-
κοσμον [ἐν
τρισὶν περι[όδοις.
καὶ ἄλλῃ γ[έ

πηιδιαπορ[. .
τιποτεσ̣τ̣ι›
τοπροεστη
κοστωνουρα
νιων·ζευσ[
[. .]ταναγκ[.
[. . . .]σειτ[. .
. . . .

πη διαπορ[εῖ
τί πότ᾽ ἐστι
τὸ προεστη-
κὸς τῶν οὐρα-
νίων· ‘Ζεὺς
[εἴ]τ᾽ ἀνάγκ[η
[φύσεο]ς εἴτ[ε
[νοῦς βροτῶν
. . . .

Two columns lost?

Fr. 38. Col. i.

About 6 lines lost.

[. . . . . .] . . [. . .
[. . . . . .] . οπλεῳ
[. . . .] . α̣τ̣οσαν̣
[. . . . .]σασθαι›
[. . . .]ηρακλεα·
[. . .]δηκαιτην
[. .]τηνεπιφ . σ̣
[.] . . ηντοισπρο
ειρημενοισ
[. . .]μ̣λεγειτισ
[. .] . . οθεοσ[.]α̣ι
[. .]ραδαιμ[. . .]
[. .]ταδελευσ
[. .]νουπροδι
[.]ασκειψυχην
[.]υτουθεονη
[. .]σθαιμετε
[. .]ολογωνδε
[. .]σερριψεν
[. . . . . .]σαπα
[. . . . . .]τολ

Fr. 38. Col. i.

About 6 lines lost.

[. . . . . .] . . [. . .
[. . . . . .] . ο πλέω
[. . . .] . ατος ἀν-
[. . . . .]σασθαι
[τὸν] ‘Ηρακλέα,
[καὶ] δὴ καὶ τὴν
[αὐ]τὴν ἐπιφ . σ-
[.] . . ην τοῖς προ-
ειρημένοις
[. . .]ι λέγει, ‘τίς
[. .] . . όθεος [κ]αὶ
[βα]ρ(υ)δαίμ[ων
[ὃς] τάδε λεύσ-
[σω]ν οὐ προδι-
[δ]άσκει ψυχὴν
[α]ὐτοῦ θεὸν ἡ-
[γεῖ]σθαι, μετε-
[ωρ]ολόγων δ᾽ ἐ-
[κὰ]ς ἔρριψεν
[σκολιὰ]ς ἀπά-
[τας, ὧν] τολ-

[. . . . .]ωσσει
[. . . . .]ẹι[. .] . [
[. . . . .]φᾳ[. .
. . . .

[μηρὰ γλ]ῶσσ' εἰ-
[κοβολ]εῖ [πε]-
[ρὶ τῶν ἀ]φα[νῶν
. . . .

Fr. 38. Col. ii.

5 lines lost.

[. . .]δυẹιδρᾳ[
[. . .]τα·ενιγα[.
. [.]νοσ·αλλ . [
τ̣[. .]παρεστιν
τοπονειντων
ταγαθωνκε
κλησθαιφιλοσ
ωνεμ[.]σλεγε
σθω[.]τ̣ιμα[
ταν̣βροτοιδ[
πολ̣ . [. .]επα[
σθεπλο̣[. .]ωι[
τεδο̣κε[. .]αρ̣ε[
ταν̣[. . .]ρ̣γα[
σεσθα[. .]δ̣ει
τινα̣ιτ̣ν̣[.]σ
παγονπ̣[. .]ι̣>
αντεπετ̣ρ̣αν
χρυσηλατον
ενθαλαμοισ
εχοιτεπασ[.
μενοιπατρι̣[
οισουτοιτ[.
τ̣εμ̣ηπεφυ̣[.
. . .

Fr. 38. Col. ii.

5 lines lost.

[. . .]δύει δρά-
[σαν]τα ἔνι γὰ[ρ
π[ό]νος· ἀλλ' ὅ-
τ[ῳ] πάρεστιν
τὸ πονεῖν τῶν
τ' ἀγαθῶν κε-
κλῆσθαι φίλος
ὢν ἐμ[ὸ]ς λεγέ-
σθω. τί μά-
ταν βροτοὶ δ[ὲ
πολλ[ὰ π]έπα-
σθε πλο[ύτ]ῳ
τε δοκε[ῖτ'] ἀρε-
τὰν [κατε]ργά-
σεσθα[ι. τί] δ', εἴ
τιν' Αἴτν[α]ς
πάγον Π[αρ]ί-
αν τε πέτραν
χρυσήλατον
ἐν θαλάμοις
ἔχοιτε πασ[ά-
μενοι πατρί-
οις; οὗτοι τ[ό
τε μὴ πεφυ-
[κότες
. . .

Fr. 38. Col. iii.

8 lines lost.

ρουπερα . [. . . .
τεναυστολου
σιχρηματων >
χαριναστρο >
[. . .]πουντεσ
[. .]λιαντρικυ >
[. .]ανθυραθεν >
[. .]θελοιμαν >
[. . .]ουσανμα
[. . . .]χρυσουν >
[. . .]ιστρον >
[. . .]τεβοσπο
[. . . . .]βων·
[. . . . . .]στουτο
[. . . . . .]ροι
[. . . . . .] . [.]ο >
[. . . . . .] . ων
[. . . . . .]συν
[. . . . . .]ιαν
[. . . . . .] .
. . . .

Fr. 38. Col. iii.

7 lines lost.

[Βοσπό]-
ρου πέρα Ν[ίλου
τε ναυστολοῦ-
σι χρημάτων
χάριν ἀστρο-
[σκο]ποῦντες
[ἑνα]λίαν τρικυ-
[μί]αν. θύραθεν
[οὐ] θέλοιμ' ἂν
[ἐλθ]οῦσαν μα-
[κρὰν] χρυσοῦν
[παρ'] Ἴστρον
[οὐ](δ)ὲ Βόσπο-
[ρον λα]βών.'
[. . . . . .]ς τοῦτο
[. . . . . .]ροι
[. . . . . .] . [.]ο
[. . . . . .] . ων
[. . . . . .] σὺν
[. . . . . .]ιαν
[. . . . . .] .
. . . .

Fr. 38. Col. iv, with Fr. 39. Col. i.

12 lines lost.

. [ ]ε
μ[ ]
ο[ ]ο
η[ ] .
μ[ ]
λ[. .] . ν . [. . . .
μενγαραι[. .] .

Fr. 38. Col. iv, with Fr. 39. Col. i.

12 lines lost.

. [ ]ε
μ[ ]
ο[ ]ο
η[ ] .
μ[ ]
λ[. .] . ν . [. . τὸ
μὲν γὰρ αἰ[σχρόν,

τοδελογι[. .]ν·
μετ̣ηλθ̣ε̣[.] .
προστ[. . .]ο̣
χ[.]ο̣νπ[. . . .]
ο̣[.]λ̣ωι̣τ̣[. . .]›
θαυμα[. . . .] .
τονσω[. . .
τ̣ηπολυ[. .
[. .]αωσταπ[.
[. .]ινομενα̣[
[. .]τηιδαναη[
[.]εριπλεονε
[.]ασμονον
[. .]τονπαν
[.]ωνεποιη
[. .]τεξαιρετον
[. . . . . .]ε̣ . . .
. . . .

τὸ δ' ἐλ⟨λ⟩όγι[μο]ν.
μετῆλθε [δ]ὲ
πρὸς τ[ὸ αἰ]σ-
χ[ρ]ὸν π[αρὰ τῷ]
ὅ[χ]λῳ τ[ῷ
θαυμά[ζει]ν
τὸν Σ̣ω[κρά-
τη πολυ[. .
[. .]α ὡς τἀπ[ο-
[φα]ινόμενα
[ἐν] τῇ Δανάῃ
[π]ερὶ πλεονε-
[ξί]ας μόνον
[αὐ]τὸν πάν-
[τ]ων ἐποιή-
[σα]τ' ἐξαίρετον
[. . . . . .]ε . . .
. . . .

Fr. 39. Col. ii.

4 lines lost.

[. . .]ν̣[. . . .]δια̣[
[. . .]α . [. . .] . ι̣ον ›
[.]ο̣νδ[. . .]ον ›
[.]ροπο[. .]αθραι[
δετου[.]ω̣νδρω
μενωντιναϲ
φοβηι·τουϲ
μειζοναβλ[.
ποντοϲα[. .
θρωπωνθεουϲ.
ειηανητοιαυ
τηυπονοια
περ̣[.]θεων[. .

Fr. 39. Col. ii.

4 lines lost.

[. . .]ν[. . . .]δια
[. . .]α . [. . .] . ιον
[τ]όνδ[ε τ]ὸν
[τ]ρόπο[ν· ‘ λ]άθρᾳ
δὲ τού[τ]ων δρω-
μένων τίνας
φοβῇ; τοὺς
μείζονα βλ[έ-
ποντας ἀ[ν-
θρώπων θεούς.’
εἴη ⟨δ'⟩ ἂν ἡ τοιαύ-
τη ὑπόνοια
περ[ὶ] θεῶν [Σ̣ω-

κρατικη·τωι
γαροντιτα̣θ̣ηη
τοισαορατα
τοισαθανατοι
ευκατοπτα
καιμηνκαιτο
[.] . ο̣τυραννειν
[. . . . . .]θ̣̇ηκαι
[. . . . . .]ειασ[
[. . . . . .]ω̣ν[.

κρατική· τῷ
γὰρ ὄντι τὰ θνη-
τοῖς ἀόρατα
τοῖς ἀθανάτοις
εὐκάτοπτα.
καὶ μὴν καὶ τὸ
[μι]σοτυραννεῖν
[καὶ τὰ πλή]θη καὶ
[τὰς δυναστ]είας
[τῶν ὀλίγ]ων [

Fr. 39. Col. iii.

[. .]π̣[.]ντικα̣ . [
[. .]κ̣α[.]τ̣ομηδ̣[
[. .]τωνα̣στω[.
[. .]τεωριζει[.]
[. . .]ρ̣τ[.]μετρ[.]
[. . .]ηδετυραν̣
[. . .]ποιεινκα̣ι
[. . .]ο̣ισφαυλοισ
μηδιδοναι›
παροδονπροσ
ταεντιμα·
μεγιστονγαρ
ελκοσπολε
ωσκακοσρη›
τωρδημαγω
γοσπερατησ
αξιασπαραγο
μενοσ·αλλα
μηνωδιοδω
[. .]καιπεριτησ

Fr. 39. Col. iii.

[εἰ]π[ό]ντι, καὶ
[δὴ] κα[ὶ] τὸ μηδ[έ-
[να] τῶν ἀστῶ[ν
[με]τεωρίζει[ν]
[ὑπὲ]ρ τ[ὸ] μέτρ[ι]-
[ον μ]ηδὲ τύραν-
[νον] ποιεῖν καὶ
[ἀστ]οῖς φαύλοις
μὴ διδόναι
πάροδον πρὸς
τὰ ἔντιμα.
μέγιστον γὰρ
ἔλκος πόλε-
ως κακὸς ῥή-
τωρ {δημαγω-
γὸς} πέρα τῆς
ἀξίας π⟨ρο⟩αγό-
μενος. ἀλλὰ
μήν, ὦ Διόδω-
[ρε,] καὶ περὶ τῆς

κοινησ̣[.]ω̣ν
[.]θη[. . . . .]ν ›
[.]βουλ[. . . .] . . ›
μελ[. . . . .]ρ̣α
πα[
. . . .

κοινῆς [τ]ῶν
[Ἀ]θη[ναίω]ν
[ἀ]βουλ[ίας .] . .
μελ[. . . . .]ρα
πα[
. . . .

Fr. 39. Col. iv.

[.]υχιτ[.]υτοντ[.
[.]ροποναλλο[.
[. . .]ηιπονηρ[.
π̣[.]ο̣σχρωμε[
θα[. .] . τ̣ωιμα[
λισ[. . .]ανλεγ . [.
πισ[. . .]ομεν[
λεγ[. . .]εσου̣[
πονη[. . .]α̣λ̣ . [.
δεχρω[. . . . . .
καπειτ[. . . . .
εκκλησια[. . .
τηγορειεκασ[. .
ημωνησεκασ[.
αυτοσην·πολλα[
καιπαρατων
κωμικωνποι
ητωνωσεοικεν
αμααυστηρωσ
λεγεταικαιπο
λιτικωσ·πωσ
γαρου·παλιν ›
γουνομενευρι[
πιδησευμαλα[
προσαλκηνκαι
ευψυχιανπα

Fr. 39. Col. iv.

[ο]ὐχὶ τ[ο]ῦτον τ[ὸν
[τ]ρόπον, ἀλλ' ο[ὐ-
[δὲ τ]ῇ πονηρ[ίᾳ
π[ρ]οσχρώμε-
θα [ὅτ]ε τῷ μά-
λισ[θ' ὅσ'] ἂν λέγῃ
πισ[τεύ]ομεν
λέγ[οντ]ες οὐ
πονή[ρ' ἀπ]αλο[ῖς
δὲ χρώ[μενοι,
κἄπειτ[α τῆς
ἐκκλησία[ς κα-
τηγορεῖ ἕκασ[τος
ἡμῶν ἧς ἕκασ[τος
αὐτὸς ἦν.' (Δι.) Πολλὰ
καὶ παρὰ τῶν
κωμικῶν ποι-
ητῶν, ὡς ἔοικεν,
ἅμα αὐστηρῶς
λέγεται καὶ πο-
λιτικῶς. (Α) Πῶς
γὰρ οὔ; πάλιν
γοῦν ὁ μὲν Εὐρι-
πίδης εὖ μάλα
πρὸς ἀλκὴν καὶ
εὐψυχίαν πα-

ρακαλειτουσ
νεουσυποβαλ
[.]ωναυτοισορ
σ
μασλακωνικα
καιθυμοποι[. .
τοπληθ[.]σουτωσ·
κτησασθενυ›
[.]τεροισινευ›
[.]λειανχρονοι[.
[.]π̣ασαναντλη[
[. .]τεσημερα[
[. . .]ονψ[.]χαισ[
[. . . .]ε̣ρ̣[. . . .]ε[
. . . .

ρακαλεῖ τοὺς
νέους, ὑποβάλ-
[λ]ων αὐτοῖς ὁρ-
μὰς Λακωνικὰς
καὶ θυμοποι[ῶν
τὸ πλῆθ[ο]ς οὕτως·
‘κτήσασθ’ ἐν ὑ-
στέροισιν εὖ-
[κ]λειαν χρόνοι[ς
[ἅ]πασαν ἀντλή-
[σαν]τες ἡμέρα[ν
[πόν]ον, ψ[υ]χαῖς
[. . . .]ερ[. . . .]ε[
. . . .

Fr. 39. Col. v.

4 lines lost.

[. . . . . .]η̣ .
[. . . . . .]αχη
[. . .]ν̣[. . . .]ε̣να
[. . .]ε̣[. . . .]νι›
[. . .]τα[. . .]ω̣ν
[. . .]αιω[.]περι
[. . .]σ̣εισκαιδη
[. . . .]ταενταισ
[. . .]δοισσοι̣[
[. . . .]σγελω[. .
αυ̣λητριδεσ
τουσαστυνο
μουστινεσει
[.]ιπυνθανη
[. .]λοιτουσπ̣[. .
[. . .]κοπουν[.]α̣ς
[. . .]ελευθερι[.]ν

Fr. 39. Col. v.

4 lines lost.

[. . . . . .]η .
[. . . . . .]αχη
[. . .]ν̣[. . . .]ενα
[. . .]ε̣[. . . .]νι
[. . .] τὰ[ς τ]ῶν
[Ἀθην]αίω[ν] περι-
[στά]σεις καὶ δὴ
[καὶ] τά ‘ἐν ταῖς
[τριό]δοις σοι
[προ]σγελῶ[σ’
αὐλητρίδες.
τοὺς ἀστυνο-
μους τίνες εἰ-
[σ]ὶ πυνθάνῃ
[. .]λοι τοὺς π[τε-
[ρο]κοποῦν[τ]ας
[τὴν] ἐλευθερί[α]ν

[. . .]εισουκο[.]σι
. . .]ν̣ε̣ν̣ο̣μικ̣α̣σ
[. . .]α̣ι̣π̣α . φ̣[.]λε
[. .]τ̣ω̣[.]ενηται
[. .]ημα̣τ̣αλλεξ
[.]υσιαν . [.]τ̣α̣υθ
. μενπ̣[.] . ητ̣ο̣σ
[.] . εφ̣ο̣[. . .]ε . η̣ι
[. . . . . .]κ̣α
. . . .

[λέγ]εις. οὐκ ο[ὐ]σί-
[αν] νενόμικας
[εἶν]αι, Πάμφ[ι]λε,
[ἤν] τῳ [γ]ένηται
[χρ]ήματ', ἀλλ' ἐξ-
[ο]υσίαν. ἐ[ν]ταῦθ'
ὁ μὲν π[έ]νητος
[.] . εφο[. . .]ε . η
[. . . . . .]κα
. . . .

Fr. 39. Col. vi.

[. . . . .]ο̣δ[. .]ησ[
[. . . . .]υσε̣[.]τ̣α[
[. . . . .]ρεων
[. . . .] . τεκον
[. .]π[.]τ̣ριδυσ
μενεστατοι·
δαμωνγαραρ
χε̣[.]νεισερωτ
αφιγμενοι >
τοισφιλτατοις
κυρ[.]υσιπολε
μιωτατοι·σμι
κρ[.]γ̣εροντι
πα[.]δεσηδιουσ
πατρι·φαιη
τισαναμελει
κα[.]αγετων
πλειστων
[. .]ν̣κακωσ
ηγμενων
μ[.]ντευομε
νοσ·σπουδα
ζουσιγαροτ̣ι

Fr. 39. Col. vi.

[. . . . .]οδ[. .]ησ
[. . . . .]υσε[ι]τα[
[. . . . .]ρεων
[καὶ τῷ] τεκόν-
[τι] π[α]τρὶ δυσ-
μενέστατοι.
(ἄλλ)ων γὰρ ἄρ-
χε[ι]ν εἰς ἔρωτ'
ἀφιγμένοι
τοῖς φιλτάτοις
κυρ[ο]ῦσι πολε-
μιώτατοι. σμι-
κρ[οὶ] γέροντι
πα[ῖ]δες ἠδίους
πατρί.' φαίη
τις ἂν ἀμέλει
κα[τ]ά γε τῶν
πλείστων
[νῦ]ν κακῶς
ἠγμένων
μ[α]ντευόμε-
νος. σπουδά-
ζουσι γὰρ ὅ τι

ταχοσοιτοι
ουτοιτουτε
πατροσκαιτων
υπαρχοντων
ποιησασ[. . .]η
εκφο[. . . . . .
πει[. . . . . .
[.]αν[. . . . . .
. . . . .

τάχος οἱ τοι-
οῦτοι τοῦ τε
πατρὸς καὶ τῶν
ὑπαρχόντων
ποιήσασ[θαι τ]ὴν
ἐκφο[ρὰν . . .
πει[. . . . . .
[.]αν[. . . . . .
. . . . .

Fr. 39. Col. vii.

προσγ[.]ναι
κακαιπατρι
προσυ[.]ν·και
θεραπ[. . .]τι
προσδ[. . .] . ο
τηνητ[.]κα
τατασπ[. .]>
πετειασβ[. .
σμουσπαρθε
νωνυποβο
λασπαιδιων
αναγνωρισμου
διατεδακτυ
λιωνκαιδιαδε
ραιωνταυτα>
γαρεστιδηπου
τασυνεχον
τατηννεω>
τερανκωμωι
διαναπροσ
ακρονηγα[.]εν
ευριπιδησ>

Fr. 39. Col. vii.

πρὸς γ[υ]ναῖ-
κα καὶ πατρὶ
πρὸς υ[ἱὸ]ν καὶ
θεράπ[ον]τι
πρὸς δ[εσ]πό-
την, ἢ τ[ὰ] κα-
τὰ τὰς π[ερι]-
πετείας, β[ια-
σμοὺς παρθέ-
νων, ὑποβο-
λὰς παιδίων,
ἀναγνωρισμοὺς
διά τε δακτυ-
λίων καὶ διὰ δε-
ραίων· ταῦτα
γάρ ἐστι δήπου
τὰ συνέχον-
τα τὴν νεω-
τέραν κωμῳ-
δίαν, ἃ πρὸς
ἄκρον ἤγα[γ]εν
Εὐριπίδης,

ομηρου̣[.]ν
τοσαρχ̣η̣σ̣και
στιχωνγε
συνταξ̣εωσ
λεκτικησ·
μαρτυρ[.]ιδαυ
τωικαιτουτ
[.]ι̣κοτωσοφι
[.]ημωνεν ›
[. .]υθι·ευρι ›
[. .]δησπου ›
[. . .]σινουτοσ
[. . .]μονοσδυ
[. .] . αιλ̣[.]γε[. .
. . . .

Ὁμήρου [ὅ]ν-
τος ἀρχῆς καὶ
στίχων γε
συντάξεως
λεκτικῆς.
μαρτυρ[ε]ῖ δ' αὐ-
τῷ καὶ τοῦτ'
[ε]ἰκότως ὁ Φι-
[λ]ήμων ἐν-
[τα]υθί· Εὐρι-
[πί]δης πού
[φη]σιν οὕτ⟨ω⟩ς,
[ὃς] μόνος δύ-
[να]ται λ[έ]γε[ιν
. . . .

Fr. 39. Col. viii.

τυ[
νθ[
πο[
αγ[
τα[. . . . . .]η̣[
δι̣[. . . . . .]ν
πα[. . . . . .]
πο[. . . . . .]σ
[.]α̣[. . . . . .]ο̣ι
[. . . . . .]ν
υ̣[.]οκρι̣σινευ
ριπιδηωσ
περενταυθι
ποιεικατηγ[.
ρωναριστο
γειτονοστου
πανηρου·τι
ουνουτοσεστι

Fr. 39. Col. viii.

τυ[
νο[
πο[
αγ[
τα[. . . . . .]η[
δι[. . . . . .]ν
πα[. . . . . .]
πο[. . . . . .]σ
[.]α[. . . . . .]οι-
[. . τὴν αὐτὴ]ν
ὑ[π]όκρισιν Εὐ-
ριπίδῃ ὥσ-
περ ἐνταυθὶ
ποιεῖ κατηγ[ο-
ρῶν Ἀριστο-
γείτονος τοῦ
π⟨ο⟩νηροῦ. ‘τί
οὖν οὗτός ἐστι;

κυωννηδ[. .
φασιντινε[.
τουδημου
ποδαποσοι[.]σ
ουσμεναιτ[.]α
ταιλυκουσει
ναιμηδακνει
αδεφησινφυ›
λαττειυπρο
βατ[.]αυτοσκατ
εσθιε[. .]·τινα
γαρου[.]ο̣σπω
ποτε̣[. . . . .
κε[. . . . . .
ου[. . . . . .
. [
. . . .

κύων νὴ Δ[ία,
φασίν τινε[ς,
τοῦ δήμου.
ποδαπός; οἵ[ο]ς
οὓς μὲν αἰτ[ι]ᾶ-
ται λύκους εἶ-
ναι μὴ δάκνειν,
ἃ δέ φησιν φυ-
λάττειν πρό-
βατ[α] αὐτὸς κατ-
εσθίε[ιν]. τίνα
γὰρ οὗ[τ]ος πώ-
ποτε [κέκρι-
κε[ν ῥήτορα;
οὐ[δένα . . . .
. [
. . . .

Fr. 39. Col. ix.

[. . . . .] . κ̣[. .
[. . . . . .]ι̣νην[
[. . . . .]λ̣ε̣ι̣ον·
[. . . . . .]με
ν̣[. .]δ̣[. .]τοθι
σπηλαιον›
τηναναπνοι
ηνεχονεισ
τηνθαλατ
τανεντου
τωιδ̣ιημε
ρευενκαθαυ
[.]ονμεριμνω
αειτικαιγρα
φωναπλωσ

Fr. 39. Col. ix.

[. . . . .] . κ[. .
[. . . . . .]ινην
[. . . . .]λειον.
[κεκτη]μέ-
ν[ος] δ' [αὐ]τόθι
σπήλαιον
τὴν ἀναπνοι-
ὴν ἔχον εἰς
τὴν θάλατ-
ταν, ἐν τού-
τῳ διημέ-
ρευεν καθ' αὑ-
[τ]ὸν μεριμνῶν
ἀεί τι καὶ γρά-
φων ἁπλῶς

απανειτιμη
μεγαλειον
ησεμνονη
[. .]μακωσ·ο
γ[.]υναριστο
φ[.]νησφησι
ω[.]περεπαυ
τωιτουτω[.]
κεκλημε
νοστ . [.]α
μενπ[.]ει
λεγε[.]ντοι ›
οσεστιν[. .
λαθεω[. . . .
νοσκω[. . . .
διανλ[. . . .
ποτε . [. . . .
[. .]τε[. . . . .

ἅπαν εἴ τι μὴ
μεγαλεῖον
ἢ σεμνὸν ἡ-
[τι]μακώς. ὁ
γ[ο]ῦν Ἀριστο-
φ[ά]νης φησὶν
ὧ[σ]περ ἐπ' αὐ-
τῷ τούτῳ
κεκλημέ-
νος, ‘ ο[ἶ]α
μὲν π[οι]εῖ
λέγε[ι]ν τοῖ-
ός ἐστιν.’ [ἀλ-
λὰ θεώ[με-
νος κω[μῳ-
δίαν λ[έγεταί
ποτε . [. . . .
[. .]τε[. . . . .

Fr. 39. Col. x.

απηχθοντ
αυτωιπαν
τεσοιμεν
ανδρε[.]δια
τηνδυ[.]ομι
λιανα[. .]εγυ
ναικε[. .]ια ›
τουσψογουσ
τουσεντοισ
ποιημασιν·
ηλθενδεισ
κινδυνον
ᾳφεκατερου

Fr. 39. Col. x.

ἀπήχθοντ'
αὐτῷ πάν-
τες οἱ μὲν
ἄνδρε[ς] διὰ
τὴν δυ[σ]ομι-
λίαν, α[ἱ δ]ὲ γυ-
ναῖκε[ς δ]ιὰ
τοὺς ψόγους
τοὺς ἐν τοῖς
ποιήμασιν.
ἦλθεν δ' εἰς
κίνδυνον
ἀφ' ἑκατέρου

τωνγενων
μεγαν·υπο
μενγαρκλε
ωνοστουδη
μαγωγουτην
τησασεβειασ
δικηνεφυ›
γενηνπρο›
ειρηκαμεν·
σ
αιδεγυναικε
επισυνεστη›
σαναυτωι›
τοισθεσμο›
φοριοισκαια
θροαιπαρη›
[.]ανεπιτον›
[. .]πονενωι›
[.]χολαζων›
[.]τυγχανεν·›
[. .]ωρισμεναι›
[. . .] εφε[.]›
[. . .]τοταν›
[. . .]σαμαμεν
[. . .]ασθεισαι
[. . .]μουσασ
[. . . .] . ν[. .]οσ
. . . .

τῶν γενῶν
μέγαν, ὑπὸ
μὲν γὰρ Κλέ-
ωνος τοῦ δη-
μαγωγοῦ τὴν
τῆς ἀσεβείας
δίκην ἔφυ-
γεν ἣν προ-
ειρήκαμεν,

αἱ δὲ γυναῖκες
ἐπισυνέστη-
σαν αὐτῷ
τοῖς Θεσμο-
φορίοις καὶ ἀ-
θρόαι παρῆ-
[σ]αν ἐπὶ τὸν
[τό]πον ἐν ᾧ
[σ]χολάζων
[ἐ]τύγχανεν.
[ἐξ]ωρ⟨γ⟩ισμέναι
[δὲ] ἐφε[ί]-
[σαν]το τἀν-
[δρὸ]ς ἅμα μὲν
[ἀγ]ασθεῖσαι
[τὰς] μούσας
[. . . .] . ν[. .]οσ
. . . .

Fr. 39. Col. xi.

νο[. . . . . .
με[. . . . . .
χο[. . . . . .
αλ[. . . . . .
κη[. . . . . .

Fr. 39. Col. xi.

νο[υμεναι . .
με[. . . . . .
χο[. . . . . .
ἀλ[λήλας πόνους
κη[. . . . . .

δε[. . . . .]
ạ[. . . .]νην
εχε[. . . .]αν›
ṣ[. . . . . .]ṭo›
[. . . . . .]κβα›
λειγυνη·νε
μουσιδοικουσ
καιταναυσ[. .
λουμεναε[. .
δομωνσωζου
σινουδερη›
μιαγυναικοσ
σ
οικοσευπινη
ουδολβι[. . .
ταδενθε[.]ι[.
αυπρωταπρω
ταγαρκρινω
τα[.]εμεροσ
με[. . .]τονε
χομενενβοι
φουτεγαρχρη
σμο[.]σπροφη
τευ[.]υσιλοξι
ου[. . .]ναγυ›
ναικ[.]σαμφι
θαγν[.]δωμα
των[. .]σβαθρα
ηπα[. . . . . .
θ[. . . . . .
·[. . . . . .
θ[. . . . . .
ṣ[. . . . . .
·[
. . . .

δε[. . . . .]
α[ἰσχύ]νην
ἔχε[ι . . .]αν
σ[. . . . . .]το
[. . ὡτὸς ἐ]κβα-
λεῖ γυνή. νέ-
μουσι δ' οἴκους
καὶ τὰ ναυσ[το
λούμενα ἕ[σω
δόμων σώζου-
σιν οὐδ' ἐρη-
μίᾳ γυναικὸς
οἶκος εὐπινὴς
οὐδ' ὅλβι[ος.
τὰ δ' ἐν θε[ο]ῖ[ς
αὖ· πρῶτα
γὰρ κρίνω
τά[δ]ε· μέρος
μέ[γισ]τον ἔ-
χομεν. ἐν ⟨Φ⟩οί-
⟨β⟩ου τε γὰρ ⟨δό⟩-
μο[ι]ς προφη-
τεύ[ο]υσι Λοξί-
ου [φρέ]να γυ-
ναῖκ[ε]ς ἀμφί
θ' ἁγν[ὰ] Δω⟨δώ-
νης⟩ βάθρα
⟨φηγῷ⟩ πα[ρ' ἱερᾷ
θ[ῆλυ τὰς Διὸς
φ[ρένας . . . .
θ[. . . . . .
σ[. . . . . .
·[
. . . .

Fr. 39. Col. xii.

[. . . . . .]νγυ[[ν̣]]
[. . .]κωναρ›
[. . . . .]ειαεπε
[. .]ατειλυσιλ
[. . .]γραμμα›
τευενειπε
σωστρατη·
εἰτισεπιβου›
λευειτιτωι›
δημωικακον›
τωιτωνγυναι
κωνηεπικη
ρυκευετ[. .]ευρι
πιδιω[. . .] . τ
επιβλαβητι
νι·σαφωσυπο
νενοηκασο
λε[.]ωκαιπα
ρ̣αλελυκασμε
[.]ησεξηγησε
[.]σ·προσω
χ̣[.]ι̣σενδετωι
[.]ενειτο[.]των
χαριν·ηνω̣ς̣
εοικενπ[.]ραυ
τωιμειρακι›
σκοσοικογε›
νησονομακη
φισοφων[. .]ο̣σ
τουτονου̣ν̣[.]›
φωρασετ[.]ν̣›
γυναικ[. . .]ν̣›
ιδιαν[. . .]ου

Fr. 39. Col. xii.

[τῇ τῶ]ν γυ-
[ναι]κῶν· ⟨Τι-⟩
[μόκλ]ει᾽ ἐπε-
[στ]άτει, Λυσιλ-
[λ᾽ ἐ]γραμμά-
τευεν, εἶπε
Σωστράτη.᾽
᾽ εἴ τις ἐπιβου-
λεύει τι τῷ
δήμῳ κακὸν
τῷ τῶν γυναι-
κῶν ἢ ᾽πικη-
ρυκεύετ[αι] Εὐρι-
πίδ⟨ῃ Μήδοις⟩ τ᾽
ἐπὶ βλάβῃ τι-
νί᾽· (Α) Σαφῶς ὑπο-
νενοήκας ὃ
λέ[γ]ω καὶ πα-
ραλέλυκάς με
[τ]ῆς ἐξηγήσε-
[ω]ς. προσώ-
χ[θ]ισεν δὲ τῷ
[γ]ένει το[ύ]των
χάριν· ἦν, ὡς
ἔοικεν, π[α]ρ᾽ αὐ-
τῷ μειρακί-
σκος οἰκογε-
νὴς ὄνομα Κη-
φισοφῶν. [πρ]ὸς
τοῦτον οὖν [ἐ]-
φώρασε τ[ὴ]ν
γυναῖκ[α τὴ]ν
ἰδίαν [αὐτ]οῦ

[.]τ̣α̣κ̣[. . .]υ̣ ›
[. . . . . .] ›
[. . . . . .]ω̣ι
[. . . . . .]ο̣
. . . .

[ἀ]τακ[το]ῦ-
[σαν . . . . . .]
[. . . . . .]ῳ
[. . . . . .]ο
. . . .

Fr. 39. Col. xiii.

τ̣αδικημε̣ν̣γ̣[
κ̣ωνωσμ[. .
μονευου[. .
τ[.]νμενα[.
θ[.]ωπονεκ̣[.
λ̣[. .]σεντω[.
νεανισκ[. .
συνοικει[. .
πειδηπ̣ερ[. .
τηπρο̣[. . . . .
τοιναμ̣[. . . .
εμηνο̣[. .]ο̣[.]
εχηιφησιν
αλλεγωτην
τουτου·δικαι
ονγαρανπερ
βουλωμαι·
προσολονδε
τοφυλονδ[.]ε
τελειμαχομε
νοσεντοισ
ποιημασιν·
νηγελοιωσγε
τιγαραντισευ
λογωτερο[.
διατηνφθα̣[
ρεισανψεγοι ›

Fr. 39. Col. xiii.

τὰδίκημ᾽ ἐν[ϵ]γ-
κών, ὡς μ[νη-
μονεύου[σι,
τ[ὴ]ν μὲν ἄ[ν-
θ[ρ]ωπον ἐκ[έ-
λ[ευ]σεν τῷ
νεανίσκ[ῳ
συνοικεῖ[ν. ἐ-
πεὶ δ᾽ ⟨ἐ⟩π⟨η⟩ρ[ω-
τή⟨θη⟩, ‘πρὸ[ς τί τοῦ-
το;’ ‘ἵνα μ[ὴ τὴν
ἐμὴν ο[ὗτ]ο[ς]
ἔχῃ,’ φησίν,
‘ἀλλ᾽ ἐγὼ τὴν
τούτου, δίκαι-
ον γάρ, ἄνπερ
βούλωμαι.’
πρὸς ὅλον δὲ
τὸ φῦλον δ[ι]ϵ-
τέλει μαχόμε-
νος ἐν τοῖς
ποιήμασιν.
(*Δι.*) *Νὴ γελοίως γε.*
τί γὰρ ἄν τις εὐ-
λογώτερο[ν
διὰ τὴν φθα-
ρεῖσαν ψέγοι

τασγυναικασ
ηδιατονφθει
ραντατουσαν
δρασ·επειτ[.
γεκακιασκαι[
τασαρετασκαθ[
απερελεγον
οσωηατησ›
τασαυτασ[. . .
αμφοινεσ[. . .
ευρειν·σ[. . . .
πεινδαξι[. . .
τ . . . υθει[. . .
[. . . . .]ε[. . . .
. . . .

τὰς γυναῖκας
ἢ διὰ τὸν φθεί-
ραντα τοὺς ἄν-
δρας; ἐπεὶ τ[άς
γε κακίας καὶ
τὰς ἀρετὰς καθ-
άπερ ἔλεγ⟨ε⟩ν
ὁ Σ⟨κρ⟩άτη⟨ς⟩
τὰς αὐτὰς [ἐν
ἀμφοῖν ἐσ[τιν
εὑρεῖν. σ[κο-
πεῖν δ' ἄξι[ον
τ . . . υθει[. . .
[. . . . .]ε[. . . .
. . . .

Fr. 39. Col. xiv.

γυναικαδ[. .
υστασπ[. . .]
[. . . . .]αιγ[.]ρ
[. . . . .]θηναι
[. . . . .]τι
[.] . ατ[. .]δ : οσ
[.]ροσαυτην
ωσφαρματ
[.]οιφιλτρ[.]ισ
[.]ονυστα
σπην·μετα
πεμψαμενη
δητηναν›
θρωπονοτ
ει[. . .]εισιου
σηστομεγε
θοσκαιτοκαλ

Fr. 39. Col. xiv.

γυναῖκα δ[. .
Ὑστάσπ[. . .]
[. . . . .]αι γ[ὰ]ρ
[. . . . .]θῆναι
[. . . . .]τι
[.] . ατ[. .]δ . ος
[π]ρὸς αὐτὴν
ὡς φαρμάτ-
[τ]οι φίλτρ[ο]ις
[τ]ὸν Ὑστά-
σπην. μετα-
πεμψαμένη
δὴ τὴν ἄν-
θρωπον ὅτ'
εἶ[δεν] εἰσιού-
σης τὸ μέγε-
θος καὶ τὸ κάλ-

λοσχαιρεφη
σινγυναι·ψευ
δεισαρη[.]αν
αι[. . .]βολαι·
συγαρ[. .]τωι
π[.]οσωπωι >
τωισῳ[.]και >
τοισο[.]θαλ
μοισ̣ε̣χεισ
ταφαρμακα·
ευγωκρατι
στηπασων
καιτωιοντι
ευκλειαδι[.]τ[.]
τατοιαυτα
τωνηθων
καιδιαμνη[
μησεχεισκα[
[. . . .]ε̣νη̣ν . [.
[. . . .]α̣ι̣τ̣[. . .
. . . .

λος, ‘χαῖρε,’ φη-
σίν, ‘γύναι· ψευ-
δεῖς ἄρ’ ἦ[σ]αν
αἱ [δια]βολαί·
σὺ γὰρ [ἐν] τῷ̣
π[ρ]οσώπῳ
τῷ̣ σῷ̣ καὶ
τοῖς ὀ[φ]θαλ-
μοῖς ἔχεις
τὰ φάρμακα.’
(*A*) Εὖ γ’, ὦ κρατί-
στη πασῶν
καὶ τῷ̣ ὄντι
Εὔκλεια, δι[ό]τ[ι]
τὰ τοιαῦτα
τῶν ἠθῶν
καὶ διὰ μνή-
μης ἔχεις κα[
[. . . .]ενην . [.
[. . . .]αιτ[. . .
. . . .

Fr. 39. Col. xv.

μαχε[.]ντεωσ
εκρατησαν >
τωνεναν >
τιων·κατε
μεμε̣ι̣[.]αρ
τουτοθε[.]ε̣ον
τονικημα
τωνγυναι >
κων·οιμεν >
γαρανδρεσ >
οσονεφεαυ >

Fr. 39. Col. xv.

μαχε[ῖ]ν τέως
ἐκράτησαν
τῶν ἐναν-
τίων· κατ’ ἐ-
μὲ μὲν [γ]ὰρ
τοῦτο θε[τ]έον
τὸ νίκημα
τῶν γυναι-
κῶν. οἱ μὲν
γὰρ ἄνδρες
ὅσον ἐφ’ ἑαυ-

τοισηττωντο·
ι̣[.]ωσωδιοδω
ρ[.]πληνταυ
ταμενσυνη
γορησθωταισ
γ[.]ναιξιν·επ
αναγωμεν
δεπαλινεπι
τονευριπιδην·
εκεινοσγαρα
μαμενπροσ
οχθισαστωι
επιχωριωι
φθονωιτων
πολιτωνα ›
μαδεαχθο ›
μενοσεπι ›
τωισυννε
μεσθαιπολ
λ[.]κισακεστο
[. . .]αιδοριλαωι
[. . .]μορσιμωι
[. . .]μελανθιωι·
[. . .]στουδιοσ
[. . .]ωνονομα
[. . .]εγεισῆποι
[. . . .]σ·ποιη
[. . . .]οιν[. .]ε[.
. . . .

τοῖς ἠττῶντο.
(*A*) Ἴ[σ]ως, ὦ *Διόδω-*
ρ[ε·] πλὴν ταῦ-
τα μὲν συνη-
γορησθω ταῖς
γ[υ]ναιξίν, ἐπ-
ανάγωμεν
δὲ πάλιν ἐπὶ
τὸν Εὐριπίδην.
ἐκεῖνος γὰρ ἅ-
μα μὲν προσ-
οχθίσας τῷ
ἐπιχωρίῳ
φθόνῳ τῶν
πολιτῶν ἅ-
μα δὲ ἀχθό-
μενος ἐπὶ
τῷ συννέ-
μεσθαι πολ-
λ[ά]κις Ἀκέστο-
[ρι κ]αὶ *Δο*ριλάῳ
[καὶ] *Μορσίμῳ*
[καὶ] *Μελανθίῳ*—
(*Δι.*) [Πρὸ]ς τοῦ *Διός*,
[τίν]ων ὀνόμα-
[τα λ]έγεις; ἦ ποι-
[ητά]ς; (*A*) ποιη-
[ταί γ',] οἳ ν[. .]ε[.
. . . .

Fr. 39. Col. xvi.

β . [. . .]επειθ ›
υπ̣[. . . . .]εν
αν[. . . . . .
φ̣[. . . . . .

Fr. 39. Col. xvi.

β . [. . .] ἔπειθ'
ὑπ[. . . . .]εν
ἀν[. . . . . .
φ̣[. . . . . .

ϵ[. . .]ο . [. . . .
χ[. . .]δεσοφο
κλ[. .]λαβων
πα[. .]σχυλου
ν[. . .]ροσον
. . [.] . εσθολον
ευριπιδην ›
προστοισι ›
δεμβαλειν ›
αλασμ[. .]νη
μενοσδοπωσ
αλασκαιμηλα
λασ·εοικασιν
ανδροσειναι
τωνα[. . .]δι[
δασκοντων
αυτω[.]καθα
περειπασ·
ατ[.]ρσιναμω
ρωσγεκανταυ
θαπαλινοκω
μω[.]δοδιδα
σκαλοσεπε
δακ[.]ντον ›
ευρ[.]πιδην·
του[. .]ομενου
χιμ[.]νοσαλ
λαι[. . .] . ἀλλοι
πα . [. . . . .]οσ
ει[. . . . . .
ου[. . . . . .
λοι[. . . . . .
φ[

ϵ[. . . .]ο . [. . . .
χ[. . .] δὲ Σοφο-
κλ[. .] λαβὼν
πα[ρ᾽ Αἰ]σχύλου
ν[. . .]ρ ὅσον
. . [.] . εσθ᾽, ὅλον
Εὐριπίδην,
πρὸς τοισί-
δ᾽ ἐμβαλεῖν
ἄλας, μ[εμ]νη-
μένος δ᾽ ὅπως
ἅλας καὶ μὴ λά-
λας.᾽ (Α) Ἐοίκασιν
ἀνδρὸς εἶναι
τῶν ἀ[ντι]δι-
δασκόντων
αὐτῷ, καθά-
περ εἶπας.
ἀτ[ὰ]ρ σιναμώ-
ρως γε κἀνταῦ-
θα πάλιν ὁ κω-
μῳδοδιδά-
σκαλος ἐπέ-
δακ[νε]ν τὸν
Εὐρ[ι]πίδην.
τοῦ [⟨δ᾽⟩ ἐπ]ομένου
χειμ[ῶ]νος ἀλ-
λαι[. . .] . ἄλλοι
πα . [. . . . .]οσ
ει[. . . . . .
ου[. . . . . .
λοι[. . . . . .
φ[

Fr. 39. Col. xvii. Plate V. Fr. 39. Col. xvii.

οπουποτοι›
κεισωματοσ
λαχωνμεροσ
ενχερσι[. .]ν
σπλαγχν[. .]
σινηπαρ[.]μ
ματαπροσ
υπεθηκεν
τουτοισχλευ
αστικωσοπ
παικαθευδου
ακυωνταν
ρινεχει·ου
το[.]μενουν›
οπερειπα›
προστηντων
πολλωνεπο
λιτευοντο
χαριν·εκει
νοσγεμην
καθαπερδια
μαρτυριανθε
μενοσαπειπα
τοτασαθη
νασ·ποιαν
ταυτην·εν
τωιδεκατα
κεχωρισμε
νηντωιστα
σιμωι·χρυσε
αιδημοιπτε
ρυγεσπερινω
τω[.]καιτασει

ὅπου ποτ' οἰ-
κεῖ σώματος
λαχὼν μέρος,
ἐν χερσί[ν, ἐ]ν
σπλάγχν[οι]-
σιν, ἢ παρ' [ὅ]μ-
ματα,' προσ-
υπέθηκεν
τούτοις χλευ-
αστικῶς 'ὅπ-
πᾳ καθεύδουσ'
ἀ κύων τὰν
ῥῖν' ἔχει.' οὗ-
το[ι] μὲν οὖν,
ὅπερ εἶπα,
πρὸς τὴν τῶν
πολλῶν ἐπο-
λιτεύοντο
χάριν. ἐκεῖ-
νός γε μὴν
καθάπερ δια-
μαρτυρίαν θέ-
μενος ἀπείπα-
το τὰς Ἀθή-
νας. (*Δι.*) Ποίαν
ταύτην; (*Α*) Ἐν
τῷδε κατα-
κεχωρισμέ-
νην τῷ στα-
σίμῳ· 'χρύσε-
αι δή μοι πτέ-
ρυγες περὶ νώ-
τῳ καὶ τὰ Σει-

ρη[. .]νπτε
[. . . .]ταπεδ[.]λ
[. . . .]ζετα[.]
[. . . .]μαιδα[.]
[. . . .]πουλ̣ν̣[
[. . . . .]ι̣σ̣[. . . .
. . . .

ρή[νω]ν πτε-
[ρόεν]τα πέδ[ι]λ'
[ἁρμό]ζετα[ι,]
[βάσο]μαι δ' ⟨εἰς⟩ α[ἰ]-
[θέρα] πουλὺ[ν
[ἀερθε]ὶς [Ζηνὶ
. . . .

Fr. 39. Col. xviii. Plate V. Fr. 39. Col. xviii.

σ
εξηρχεντα
μελω̣[. . . .]σ
ηουκ[. . . . .
οτικα̣[. . . . .
τεσ̣[. .]φη[. . .
αυτ[. .]πωσ›
ουν[.]η̣νισυμ
μειξ̣ω̣νορμαν
λεγω̣[.]μετα
φορικωσεμ
φαινειτον›
μοναρχον›
αλλακαι[. .]ν
αυξωνταν
δροστηνυ›
περοχην·
κομψοτ̣ε̣[.]α›
φαινε[. . . .]›
λεγειν̣ηπε[.]
αληθινωτερα
απ̣ερεστιν›
ωσθελεισεκ
τ
δεχεσθαι·με
ελθωνδουν

ἐξῆρχεν τὰς
μελῳ̣[δία]ς.
ἢ οὐκ [οἶσθα
ὅτι κα[ὶ τοῦ-
τ' ἔσ[θ' ὃ] φη[σὶν
αὐτ[ός;] (Δι.) Πῶς
οὖν; (Α) '[Ζ]ηνὶ συμ-
μείξων ὁρμάν'
λέγω[ν,] μετα-
φορικῶς ἐμ-
φαίνει τὸν
μόναρχον,
ἅ⟨μ⟩α καὶ [συ]ν-
αύξων τάν-
δρὸς τὴν ὑ-
περοχήν.
(Δι.) Κομψότε[ρ]α
φαίνε[ι μοι]
λέγειν ἥπε[ρ]
ἀληθινώτερα.
(Α) Πάρεστιν
ὡς θέλεις ἐκ-
δέχεσθαι. μετ-
ελθὼν δ' οὖν

κατεγηρασε
ενμακεδονιαι
μαλεντιμωσ
αγομενοσ
παρατωιδυ
ναστηιτατε
λοιπ[.]·καιδη
καιμν̣[.]μο›
νευε̣[. . . .]τ̣ι
ουτ[. . . . . .
π̣εχ̣[. . . . . .
[.]ε̣φ̣[. . . . . .
. . . . .

κατεγήρασε
ἐν Μακεδονίᾳ
μαλ' ἐντίμως
ἀγόμενος
παρὰ τῷ̣ δυ-
νάστῃ τά τε
λοιπ[ά,] καὶ δὴ
καὶ μν[ῆ]μο-
νεύε[ται ὅ]τι
οὕτ[ως . . . . .
πεχ̣[. . . . . .
[.]εφ̣[. . . . . .
. . . . .

Fr. 39. Col. xix. Plate V.

ουκακωσειρη
κασ·ταμεν
γαρτωναθη
νησιν[. .]δε
λεγειναξι[.]ν
οιγεποιητην
τηλικουτον
μακεδονων
καισικελιω
τωνυ̣στερον
ηισθοντο·λε
γεταιγουνοτε
νικιασεστρα
τευσενεπισι›
κελιανκαιπολ
λοιτωναθη›
ναιωνεγενον
αιχμαλωτοι›
συχνουσαυτων

Fr. 39. Col. xix.

(*A*) Οὐ κακῶς εἴρη-
κας· τὰ μὲν
γὰρ τῶν Ἀθή-
νησιν [οὐ]δὲ
λέγειν ἄξι[ο]ν,
οἵ γε ποιητὴν
τηλικοῦτον
Μακεδόνων
καὶ Σικελιω-
τῶν ὕστερον
ᾔσθοντο. λέ-
γεται γοῦν, ὅτε
Νικίας ἐστρά-
τευσεν ἐπὶ Σι-
κελίαν καὶ πολ-
λοὶ τῶν Ἀθη-
ναίων ἐγένοντ'
αἰχμάλωτοι,
συχνοὺς αὐτῶν

ανασωθηναι
διατωνευρι
πιδουποημα
τωνοσοικατ
εχοντεστων
στιχωντινασ
διδαξε[.]αν›
τουσυιεισ̣των
ειληφοτων
υποχειριουσ
αυτουσ·ου
τωσῃσικελ[.]α
α̣π̣[. .]α̣τονευ
[. . . . .]ναπε
[. . . . .]εν·και
[. . . . .]π̣αρχε
[. . . . .].[. . .

ἀνασωθῆναι
διὰ τῶν Εὐρι-
πίδου ποημά-
των, ὅσοι κατ-
έχοντες τῶν
στίχων τινὰς
διδάξε[ι]αν
τοὺς υἱεῖς τῶν
εἰληφότων
ὑποχειρίους
αὐτούς· οὕ-
τως ἡ Σικελ[ί]α
ἅπ[ασ]α τὸν Εὐ-
[ριπίδη]ν ἀπε-
[θαύμασ]εν. καὶ
[μὴν ὑ]π' Ἀρχε-
[λάου . .].[. . .

Fr. 39. Col. xx. Plate V. Fr. 39. Col. xx.

εχε[.]τοστομα›
και[. . . .]ερ›
βολῃ[. . . . .]·
οδυ̣[. . . . .]
ουκε̣υφ̣[.]μη
σεισειπενω
παιποιονδε
στοματοιου
τ[.]γεγονεν
ηγενοιταν
ηδιονδιουγε
δητοιαυτα
μελητεκαι
επηδιαπορευ

ἔχε[ι] τὸ στόμα
καὶ [καθ' ὑπ]ερ-
βολὴ[ν δυσῶδες.']
ὁ δ' ὑ[πολαβών,]
'οὐκ εὐφ[η]μή-
σεις,' εἶπεν, 'ὦ
παῖ; ποῖον δὲ
στόμα τοιοῦ-
τ[ο] γέγονεν,
ἢ γένοιτ' ἂν
ἥδιον δι' οὗ γε
δὴ τοιαῦτα
μέλη τε καὶ
ἔπη διαπορεύ-

εται·ομοιοσ
ουτοσκαθα
περειρακασ
δαιμ[. .]ιωσ
εντῳ̣ι . [.]α ›
κοτιπρο[.]τον
ποιητην· ›
ζωντιμεν
δηταυθυπ
ηρξενευρι
πιδηι·τελευ
τησδεμαλα
δυσχερουσ
καιιδιασετυ
χενωσοιλο
γιοιτεκαιγε
ραιτατοιμυ
θολο[.]ουσιμα
κεδ[.]νων·πω
λε[. . . . .]·εστ[
ει̣·[. . . . . .
. [
. . . .

εται;' (*Δι.*) "*Ομοιος
οὗτος, καθά-
περ εἰρ⟨η⟩κας
δαιμ[ον]ίως
ἐν τῷ . [.]α-
κοτι πρὸ[ς] τὸν
ποιητήν.
(*Α*) *Ζ*ῶντι μὲν
δὴ ταῦθ' ὑπ-
ῆρξεν *Εὐρι-*
πίδῃ· τελευ-
τῆς δὲ μάλα
δυσχεροῦς
καὶ ἰδίας ἔτυ-
χεν, ὡς οἱ λό-
γιοί τε καὶ γε-
ραίτατοι μυ-
θολο[γ]οῦσι *Μα-*
κεδ[ό]νων. (*Δι.*) *Πῶς*
λέ[γουσιν;] (*Α*) "*Εστ[ιν*
ἐν [*Μακεδονίᾳ*
. [
. . . .

Fr. 39. Col. xxi. Plate V. Fr. 39. Col. xxi.

οδεπαρητησα
το·χρον[. . . .
στερ[. .]ο̣μ̣[. . .
ευρι[. .]δη[. . .
χενα . . τ̣ερ[.
τησπολεωσεν
αλσειτινικαθ
αυτονερημα
ζομενοσ·ο

ὁ δὲ παρῃτήσα-
το. χρόν[ῳ δ' ὕ-
στερ[ον] ὁ μ[ὲν
Εὐρι[πί]δη[ς ἔτυ-
χεν ἀπωτέρ[ω
τῆς πόλεως ἐν
ἄλσει τινὶ καθ'
αὑτὸν ἐρημα-
ζόμενος, ὁ

δαρχελαοσεπι
κυνηγιανεξ
ηιει·γενομε
νοιδεξωτων
πυλωνοιθη
ρευταιλυσαν
τεστουσσκυ
λακασπροαφη
καναυτο[. . .
πελειποντ[.]
κατοπιν·επι
τυχοντεσουν
οικυνεστωι›
ευριπιδηιμο
νουμενωιδιε
φθειραναυτον·
οιδεπιπαρε
γενηθησαν›
υστερον·οθεν
ετικαινυνλε
γεσθαιφασιν
[.]ηνπαροιμι
[.]νεντοισμα
[.]εδοσινωσε
[. .]καικυνοσ
[. .]κη·καιγα[.
[. .]τωνσκυ[.
[. . . . . .] . ο[. .
. . . .

δ' Ἀρχέλαος ἐπὶ
κυνηγίαν ἐξ-
ῄει. γενόμε-
νοι δ' ἔξω τῶν
πυλῶν οἱ θη-
ρευταὶ λύσαν-
τες τοὺς σκύ-
λακας προαφῆ-
καν, αὐτο[ὶ δ' ἀ-
πελείποντ[ο]
κατόπιν. ἐπι-
τυχόντες οὖν
οἱ κύνες τῷ
Εὐριπίδῃ μο-
νουμένῳ διέ-
φθειραν αὐτόν,
οἱ δ' ἐπιπαρε-
γενήθησαν
ὕστερον· ὅθεν
ἔτι καὶ νῦν λέ-
γεσθαί φασιν
[τ]ὴν παροιμί-
[α]ν ἐν τοῖς Μα-
[κ]εδόσιν ὡς ‘ἔ-
[στι] καὶ κυνὸς
[δί]κη’. καὶ γὰ[ρ
[ἐκ] τῶν σκυ-
[λάκων .] . ο[. .
. . . .

Fr. 39. Col. xxii. Plate V. Fr. 39. Col. xxii.

τουτιμοθεου
παρατ[. .]σελλη[
[. .]νδια[.]ηνεν[

τοῦ Τιμοθέου
παρὰ τ[οῖ]ς Ἕλλη-
[σι]ν διὰ [τ]ὴν ἐν

ṭ̣ημου[. .]κη[.
καινοτ̣ο̣μ̣ι
ανκαικαθυ›
περβολην̣α
θυμησαντοσ
ωστεκα[.]τασ
χειρασεαυτωι
διεγνωκεναι
προσφερειν
μονοσευριπι
δησαναπαλιν
τωνμενθεα
τωνκαταγε
λασαιτονδε[
τιμοθεονα[.
[.]θομενοσηλι
κοσεστινεν
τωιγενειπα
ραμυθησασθαι
τελογουσδιεξ
ιωνωσοιον
τεπαρακλη
τικωτατουσ
καιδηκαιτο
τωνπερσων
προοιμιονσυγ
γραψαιτουτε
νικη[.]αιπαυ›
σασθ[. .]κατα›
φ[.]ο̣[. . . .]ενον›
[. . . . .]ντ̣ι[. .]
[. . . . .] . [.
. . . .

τῇ μου[σι]κῇ
καινοτομί-
αν καὶ καθ' ὑ-
περβολὴν ἀ-
θυμήσαντος
ὥστε κα[ὶ] τὰς
χεῖρας ἑαυτῷ
διεγνωκέναι
προσφέρειν,
μόνος Εὐριπί-
δης ἀνάπαλιν
τῶν μὲν θεα-
τῶν καταγε-
λάσαι, τὸν δὲ
Τιμόθεον α[ἰ-
σ]θόμενος ἡλί-
κος ἐστὶν ἐν
τῷ γένει πα-
ραμυθήσασθαί
τε λόγους διεξ-
ιὼν ὡς οἷόν
τε παρακλη-
τικωτάτους,
καὶ δὴ καὶ τὸ
τῶν Περσῶν
προοίμιον συγ-
γράψαι, τ⟨ῷ⟩ τε
νικῆ[σ]αι παύ-
σασθ[αι] κατα-
φ[ρ]ο[νούμ]ενον
[αὐτίκα τὸ]ν Τι[μό]-
[θεον . . . . .] . [.
. . . .

Plate V.

Fr. 39. Col. xxiii.

σ̣ατυροῦ̣
βιωνᾱναγαφηῑ
ῑ̣
ᾱισχυλοῦ̣
5 σ̄οφοκλεουσ̄
ε̣υριπιδοῦ̣

Fr. 39. Col. xxiii.

Σατύρου
Βίων Ἀναγ⟨ρ⟩αφῆς
ϛ′.
Αἰσχύλου,
5 Σοφοκλέους,
Εὐριπίδου.

Fr. 40. (From Fr. 37, Col. i?)

. . . .
[. . .]λ̣[. . . . . .
[.]αινοσ̣ω̣ι̣[. .
[.] . ανενθαλα[
[.]οισεξεισζο
5 [. .]δ̣ι̣κ̣ανανε
[.]ωνουγαρ . [.
[. . . . .]ο̣νηθ[.
[. . . . .]·επ[. .
[. . . . .]αβολη̣[.
10 [. . . . . .]τ̣ερω̣[.
. . . .

Fr. 40.

. . . .
[. . .]λ[. . . . . .
[κ]αὶ νόσῳ [βα-
[ρε]ῖαν ἐν θαλά-
[μ]οις ἕξεις ζό-
5 [αν,] δίκαν ἀνέ-
[ρ]ων· οὐ γὰρ . [.
[. . . . .]ον ηθ[.
[. . . . .]· επ[. .
[. . μετ]αβολη[.
10 [. . . . . .]τερω[.
. . . .

Fr. 41.

. . .
]η̣στειχε[
]ο̣λιχασδ . [
]μ̣ι̣αστατο[
]υ̣στονακ̣[
5]δ̣ηλοννω . [
]ωσ̣αριθμω̣[
]τ̣ωνοφειλ[
]τ̣ωσαδ[
] . σ̣τε[
. . .

Fr. 41.

. . .
]η στειχε[
δ]ολιχὰς δ . [
]μιαστατο[
]υστονακ[
5] δῆλον νω . [
]ως ἀριθμῶ[
]των ὀφειλ[
]τως αδ[
] . στε[
. . .

Fr. 42.

. . .
]ιπω̣[
] . ονδιχα[
] . εχο̣νεν[
]τωνε̣[
]τ̣ην . [
]ν̣ . [
. . .

Fr. 43.

. .
]ν̣εκφ[
]ν̣απ[
]την[
]ου[
. .

Fr. 42.

. . .
]ιπω[
] . ον δίχα [
] . εχον εν[
]των ε[
]την . [
]ν . [
. . .

Fr. 43.

. .
]ν ἐκφ[
]ναπ[
]την[
]ου[
. .

Fr. 44.

. .
]γαρε[
]σεν[
]α̣κρα[
]α̣[
. . .

Fr. 45.

Col. i.

. .
]ι›
]ι›
]
. .

Col. ii.

. .
χ[
σ[
λ . [
τ[
. .

Fr. 44.

. .
] γὰρ ε[
]σεν[
]ακρα[
]α[
. . .

Fr. 45.

Col. i.

. .
]ι
]ι
]
. .

Col. ii.

. .
χ[
σ[
λ . [
τ[
. .

Fr. 46.

. .
α̣ . [
ου[
ρε[
. .

Fr. 47.

. .
]οια̣[
]με . [
] . σσ[
. .

Fr. 46.

. .
α . [
ου[
ρε[
. .

Fr. 47.

. .
]οια[
]με . [
] . σσ[
. .

Fr. 48.

. .
]υλ̣[
]μ[
. .

Fr. 49.

. .
]α̣ι[
] . ε[
. .

Fr. 48.

. .
]υλ[
]μ[
. .

Fr. 49.

. .
]αι[
] . ε[
. .

Fr. 50.

. .
]τ̣[
]τ . [

Fr. 51.

. .
] . α[
]δε[

Fr. 52.

. .
] . [
] . ε[

Fr. 50.

. .
]τ[
]τ . [

Fr. 51.

. .
] . α[
]δε[

Fr. 52.

. .
] . [
] . ε[

]ταϱ[ ]χ[ ]ϵ[
]ạ̣τ[. . . .
. .

Fr. 53. Fr. 54.
. . . .
]θα[ ]υ[
]γο̣[ ]ϵι̣[
. .]ϵ̣[
. .

]ταϱ[ ]χ[ ]ϵ[
]ατ[. . . .
. .

Fr. 53. Fr. 54.
. . . .
]θα[ ]υ[
]γο[ ]ϵι[
. .]ϵ[
. .

Fr. 55. Fr. 56. Fr. 57.
. . . . . .
] . στ̣[ ]σ̣τ̣[ ]π̣[
]ϵ[. . . .
. .

Fr. 55. Fr. 56. Fr. 57.
. . . . . .
] . στ[ ]στ[ ]π[
]ϵ[. . . .
. .

Fr. 1. 3. Cf. Γέν. 2 *πολλὰ προσεξεῦρε, . . . ῥητορείας,* 3 *ῥητορικώτατος δὲ τῇ κατασκευῇ.* Above the *ϵ* at the end of the line there is a horizontal stroke which might be supposed to represent the final *ν*, but that method of abbreviation is not elsewhere used by this writer, who interlineates *ν* at the end of a long line, e. g. Fr. 8. ii. 20, Fr. 39. vi. 26, &c. Moreover, this line would not be of undue length with *ν* written in the ordinary position. Cf. Fr. 39. vii. 2–3.

7. Murray suggests *τὸν ὑ*|*[πὸ δί]κης*, which would suit the space.

Fr. 2. i. This column is difficult to reconstruct, but the difficulty does not justify the supposition that the lines were appreciably longer here than in the other columns of the papyrus. It is not clear whether the upper portion is prose or poetry. The language has a certain metrical cast, and ll. 10–12 might well be restored, e. g., as Murray suggests, *[οὕτι]ς δ' ἄτιμος [εἴ γϵ] μὴ κείνῳ [μόνῳ]*, followed by *εἴη ἂν [τῷ ὅ]τι Ἕλλη[νος] καὶ εὐαγώ[γου] πυὸς τὸ δϵ[ον]*, though whether the subject of *εἴη ἄν* was the preceding quotation or *ἡ φι*|*ληκοΐα* in l. 16 would be doubtful; on the latter supposition ⟨*δ'*⟩ might be inserted, as in Fr. 39. ii. 15. If something of this kind were adopted, *σκη* in l. 7 would hardly be likely to be *σκηνη* in any form. *χορον* in l. 6 is just possible, but extremely uncertain.

ii. 3. Since a pause in l. 2 is marked by the paragraphus, the new sentence may well begin, as W–M remarks, with *οὐ μ[ήν.*

Fr. 3. This fragment might be placed beneath Fr. 2 so that the supposed *ι* in i. 1 formed the second upright of *ν* in Fr. 2. i. 17; but I do not think that the combination is convincing.

ii. 5. A diagonal stroke is drawn through the first limb of *π*, but that the letter was thereby intended to be deleted is hardly certain.

Fr. 5. 3–4. Perhaps *παρ[ρησι]αζομεν[*; cf. Fr. 9. 11.

Fr. 8. ii. 1–27. '. . . in emulation of the beauties of Ion developed and perfected [tragedy] so as to leave no room for improvement to his successors. Such were the man's artistic qualities. Hence Aristophanes wishes to measure his tongue "By which such fine expressions were expunged". And he was almost as great of soul also as in his poetry. For he contended, as we have said . . .'

1–3. Restored by W–M. The subject of course is Euripides; cf. Fr. 39. vii. 20–2.

17–19. This citation is novel and the reading is rather doubtful. [ἐξεσ]μήχετο, which was proposed by W–M, seems certain, but his λ[επ]τά is more questionable, since the initial vestige suggests a round letter like σ or φ. The top of λ, however, as of δ and χ, is sometimes turned over, and a slight exaggeration of this feature might produce the curve found in the papyrus.

20 sqq. There is some resemblance between this passage and Fr. 37. i. 15 sqq.; cf. the conjunction of *φυσιολογίας* with *ῥητορείας* in Γέν. 2. But the two fragments cannot be brought into close connexion.

25 sqq. [προσ]εμάχε[το suits [π]ρός in l. 30, and the absence of a genitive is against [ὑπερ]εμάχε[το. In ll. 27–8 προ]ειρή[κ]α[μ]εν ἐν might be read, but the next word is then a difficulty; ν is followed by an upright stroke consistent with e. g. η or ι, or perhaps λ or μ, but not with τ or π. Reconstruction of the latter part of this column is the more conjectural on account of the fact that] . νεν with the beginnings of the succeeding lines, and the final letters]α,]ν, &c., are respectively contained on two detached fragments whose position here, though, I think, probable, is not free from doubt.

iii. 5–7. Σοφ[οκλῆς . . . Εὐριπί]δη seems likely.

Fr. 9. This fragment, the restoration of which is largely due to W–M, relates to the character of Euripides; cf. Γέν. 5 *σκυθρωπὸς δὲ καὶ σύννους καὶ αὐστηρὸς ἐφαίνετο καὶ μισόγελως.* and Suidas *σκυθρωπὸς δὲ ἦν τὸ ἦθος καὶ ἀμειδὴς καὶ φεύγων τὰς συνουσίας.* In ll. 10–11 Murray proposes [ὡς ἔοι]κεν [οὐδέν.

Fr. 10. i. Murray suggests that]ωνος in l. 9 is 'Απόλλ]ωνος, and that the reference is to the frequent attacks of Euripides upon Apollo. ⟨τὰ⟩πόλλ]ωνος might be read, but the restoration is not readily carried through on this hypothesis. In all probability ωνοσ ended the line. In l. 14 he would see an allusion to the poet's large library (Athen. i. 3 a, Aristoph. *Frogs* 943, 1409), and [βιβλι] would be a supplement of the right length, though rather precarious in so obscure a context; ὑπ]οθήκην is an easy alternative. The supposed stop in l. 4 is uncertain.

Fr. 13. Restored by W–M.]ις in l. 1 may well be]ης, i. e. another adjective parallel with ἀμα[θής.

Fr. 16. i. 2. [σκη]νῆς is not supported by what follows.

Fr. 17. This fragment rather resembles in appearance Fr. 18, and possibly contains the tops of those two columns; but the fibres of the verso do not confirm the combination.

Fr. 18. i. 2–5. 'Ησίο[δο]ς in l. 3 seems inevitable, but the rest of the sentence is difficult. In l. 5 κ may be υ and α be λ;]υνον or]κνον is unlikely.

Fr. 26. 4. The mark before φ may well be a stop instead of part of a letter.

Fr. 29 is probably not to be joined on above Fr. 19.

Fr. 32. It is not certain that this fragment belongs to **1176**.

Fr. 33. i. 5.]ιοθηκ[or]ποθηκ[would be possible; cf. note on Fr. 10. i.

14–17. Perhaps *τῇ* [. . .]*ῃ* (or [. . .]*α*) *δυνα*[*τὸς μάλ*]*ιστα* [. . . . *ει*]*ν*.

21. *οὖ* is a doubtful reading. What has been regarded as the horizontal stroke of a rough breathing might be taken for a small *τ* over the *υ*, but an abbreviation of *οὕτως*, though it would suit *φη*[*σι*, is unlikely, and the curved stroke above, which suggests only a circumflex accent (cf. Fr. 39. xvi. 37), would be unexplained. At the same time the supposed rough breathing must be admitted to be clumsily formed. The *υ* has apparently been altered or rewritten.

Fr. 37. i. The number of lines lost at the top of this and the following columns can be estimated fairly accurately by means of the worm-holes which persist in Frs. 38 and 39.

20–1. If the reconstruction is correct the dot at the end of l. 20 is accidental or erroneous. The *γ* in l. 21 may equally well be *τ*.

22 sqq. Cf. Γέν. 2 *προσεξεῦρε . . . φυσιολογίας . . . ὡς δὴ ἀκουστὴς γενόμενος Ἀναξαγόρου, ᾧ σχολάσαντα δὲ Ἀρχελάῳ τῷ φυσικῷ καὶ Ἀναξαγόρᾳ*, Suidas *διήκουσε δὲ καὶ Ἀναξαγόρου τοῦ Κλαζομενίου, ἐπὶ τραγῳδίαν δὲ ἐτράπη τὸν Ἀναξαγόραν ἰδὼν ὑποστάντα κινδύνους δι' ἅπερ εἰσῆξε δόγματα.* The influence of Anaxagoras on Euripides is traced in the following columns; cf. iii. 17. For modern discussions of this subject see Wilamowitz, *Her.* i. 25, *Anal. Eur.* 163 sqq., Parmentier, *Euripide et Anaxagore.*

ii. 19–28 = Eurip. Fr. 593, from the *Pirithous*. Line 19 is difficult. The last two letters seem to be *να*, which strongly suggest *αὐτοφυᾶ*, but that word can only be restored on the assumption of a deep corruption; moreover, there is barely room for *ετ* between *σ* and *ο*. Perhaps then the quotation began at *τόν* in l. 20.

21. *ῥύμβῳ*: so Hesych., Eustath., Schol. Apoll. Rhod.; *ὄμβρῳ* Clem. Alex., *ῥόμβῳ* Euseb., Schol. Eurip. *Or.*

iii. 7–8. *ἀπο*]*λο*[*γο*]*ύμε*[*νος*, which W–M suggests, is not very suitable.

9–14. Eurip. Fr. 912. *χλόην* in l. 11 confirms Bergk's conjecture for *χοήν*, given by the MSS. of Clem. Alex., from whom alone the passage was known. Clement has *εἴτ' Ἀΐδης* and *ὀνομαζόμενος στέργεις*. Satyrus' *ὀνομάζῃ* is clearly inexact.

18–20. *διά*]*κοσμον* and *περι*[*όδοις* were restored by W–M; the latter is somewhat long.

26–9 = Eurip. *Tro.* 886.

Fr. 38. i. A loss of two columns between this and the preceding fragment is made probable by the worm-holes; cf. the notes on Fr. 37. i and Fr. 39. iv.

11–16. The quotation in ll. 16 sqq. expressing a belief in divine power is in opposition to the Anaxagorean tenets exemplified in the foregoing citations, and therefore [*ἀντ*]*λέγει*, as proposed by W–M, may well be right in l. 16. But the restoration here depends upon that of ll. 13–14, which at present remain a problem. W–M suggests *τὴν* [*Αὔ*]*γην ἐπιφυομένην*, but this can certainly not be read. *την* is clear, and though *αυγην* might easily be corrupted to *αυτην*, the dative in ll. 14–15 suits *τὴν* [*αὐ*]*τήν* very well. The last letter of l. 13 is probably *σ* or *ε*: *γ* or *τ* is much less likely. Between this and *φ* there may be one or two letters, e. g. *θ*, *ε*., *α*. In l. 14 the letter before *ην* had a vertical stroke, e. g. *τ* or perhaps *ν*. Heracles may have been brought in, as W–M remarks, as one of Euripides' exponents of a pure religion; cf. *H. F.* 1345–6.

16–30. This fragment is cited by Clement, *Strom.* v. p. 732 (Eurip. Fr. 913) *ὁ τοίνυν μὴ πειθόμενος τῇ ἀληθείᾳ, διδασκαλίᾳ δὲ ἀνθρωπίνῃ τετυφωμένος δυσδαίμων ἄθλιός τε καὶ κατὰ τὸν Εὐριπίδην 'ὃς τάδε λεύσσων θεὸν οὐχὶ νοεῖ, μετεωρολόγων'* κτλ. *ὅς* was altered by Cobet to *τίς* (so Nauck), but this is now shown to be wrong, *τίς* having preceded. What followed *τίς* is uncertain.

The vestige before *o* suits e. g. *κ*, *λ*, *μ*, *χ*, and neither *μισύθεος* nor *ἐχθρύθεος* will do; [*ἀτ*]*μύθεος*, which Murray suggests, might be read, but, as W–M remarks, an adverb of comparison seems needed, and something like *τίς δ' ὧδ' ἄθεος* would be expected. This, however, was certainly not written, and to restore it in opposition to the papyrus is somewhat arbitrary, although the inferiority of the text is exemplified in the next line, where *παραδαιμων* (an unknown form) appears to have stood for *βαρυδαίμων*.

20–3. *οὐ . . . ἡ*[*γεῖ*]*σθαι* : *θεὸν οὐχὶ νοεῖ* Clement. The discrepancy is curious.

23. *μετεωρολόγων* is confirmed against Nauck's conjecture *μετεωροπόλων*.

27. *τολ*[*μηρά*, which was restored by W–M, is a variant for Clement's *ἀτηρά* (*ἀτειρά* MS.); cf. note on ll. 20–3. *τολμηρά* is perhaps the more apposite epithet.

29. The ink after the second lacuna may represent an angular sign filling up the line.

ii. The remains of this column are occupied by a lyric citation, the partial coincidence of which with Eurip. Fr. 960 was perceived by W–M. Lines 6–14 are not clear and there is possibly some defect in the text. In ll. 8–14 the meaning may be 'Let the man who works and who is known to be the friend of the good (*κεκλῆσθαι φίλος* (*φίλος*) *ὤν*) be called my friend', but, if so, it is obscurely expressed. Lines 12–14 give an Anacreontic verse which perhaps terminates a strophe.

14 sqq. 'Why, mortals as you are, have you acquired great wealth for nought, why think you to produce virtue by means of riches? What though you possessed Etna's mount or the marble of Paros wrought in gold in your ancestral halls? Not then, unless you are [good] of heart [are you deserving of honour], but you sit unblessed in the midst of wealth.'

14–29. Cf. Plut. *De aud. poet.* 14, p. 36 c *καὶ πάλιν ὑπὸ τοῦ Εὐριπίδου παραπλησίως* '*ἐγὼ δ' οὐδὲν πρεσβύτερον νομίζω τᾶς σωφροσύνας, ἐπεὶ τοῖς ἀγαθοῖς ἀεὶ σύνεστι*' (Fr. 959), *καὶ τὸ* '*τιμᾶν τὰν τέτασθε, πλούτῳ δ' ἀρετὰν κατεργάσασθαι δοκεῖτ', ἐν ἐσθλοῖς δὲ καθήσεσθ' ἄνολβοι*' (Fr. 960). It is now clear that Plutarch has greatly compressed the quotation, which Satyrus gives more fully. *τί μάταν*, which W–M had already restored in Plutarch before I read it in ll. 14–15, is obviously the original of the corrupt *τιμᾶν τάν*. Of the variants *τέτασθε* and *π*]*έπασθε* the former is perhaps the superior, but either may stand. In l. 19 the MSS. of Plutarch have *κατεργασάσθω*, which was corrected by Jannotius to *κατεργάσασθαι*; the future, as in the papyrus, seems preferable. In l. 21 *τιν* not *τον* is clear; after *Αἴτνας* W–M suggests the insertion of *τε*, which may be right. The words *ἐν ἐσθλοῖς δὲ κάθησθ'* (so Nauck for *καθήσεσθ'*) *ἄνολβοι* were presumably the latter part of the apodosis to *μὴ πεφυ*[*κότες* in l. 29, i. e. the sense was something like *οὗτοι τότε, μὴ πεφυ*[*κότες ἀγαθοί, τιμῆς ἄξιοί ἐστε*], *ἐν ἐσθλοῖς δὲ κτλ.* *τοτε*, not *ποτε*, was apparently written. Perhaps Plutarch's preceding quotation (Fr. 959) is from the same context; *τοῖς ἀγαθοῖς* recalls ll. 10–11, and *σωφροσύνας . . . σύνεστιν* corresponds metrically with *τῶν τ' ἀγαθῶν . . . λεγέσθω*.

iii. 8 sqq. Some iambic lines, which are not elsewhere extant, are here quoted in further illustration of the theme of the foregoing column, the vain pursuit of wealth. Lines 8–9 were restored by W–M; the purpose of the oblique dash prefixed to l. 9 is not clear.

12–15. 'Watching waves as high as heaven' is the sense. *ἀστροσκοπία* is found in late Greek, but the verb has apparently not occurred previously.

17. [*ἑλθ*]*οῦσαν μα*[*κράν*] W–M. The asyndeton of l. 15 and the difficulty of obtaining a substantive to accompany the participle in l. 17 indicate that the verses are not continuous: cf. Fr. 39. v. 12 sqq., vi. 1–15, notes.

18–19. *χρυσοῦς* is an unexpected epithet of *Ἴστρος*, but I do not see how it can be

avoided. The Ister is naturally coupled with the Bosporus. *ουτε* would be an easy mistake for *ουδε*.

iv. The combination of this column with Fr. 39. i is made with some hesitation. Two points are in its favour, (1) the coincidence in l. 20 of the stop after *ν* with the paragraphus, (2) the fact that if Fr. 38 is placed thus, certain worm-holes in Col. ii will come at the right distance from the corresponding pattern in Fr. 39. ii. On the other hand a high dot at the end of l. 23 is unexplained; but this is not a fatal objection since similar superfluous dots occur elsewhere, e. g. after *δηπου* in Fr. 39. vii. 16; cf. Fr. 37. i. 20. The difficulty of restoring this column satisfactorily is no argument against the proposed combination, because that difficulty is not produced by the remains of Fr. 39. i.

19. If *αἰ[σχρόν* is right, the *ν* must have been written above the line.

20. *δ' ἐλ⟨λ⟩όγι[μο]ν*, as W–M remarks, is preferable to *δὲ λόγι[μο]ν*.

23. *χ[.]ον* is very doubtful; *λην* or *μην* could well be read.

26. For *Σω[κρά]τη*, which was restored by W–M, cf. Fr. 39. ii. 17 and *Γέν.* 2 *δοκεῖ ⟨δὲ⟩ αὐτῷ Σωκράτης ὁ φιλόσοφος συμπεποιηκέναι τινά, ὥς φησι Τηλεκλείδης*, Suidas *μαθητὴς . . . Σωκράτους δὲ ἐν τοῖς ἠθικοῖς καὶ φιλοσόφοις*. The supposed cross-bar of *τ* in l. 27 might be taken for a paragraphus.

27 sqq. There is no apparent connexion between this and the preceding sentence, *ἐποιή[σα]τ'* in l. 34 lacks a subject and *[αὐ]τὸν* is undefined; some corruption is therefore to be suspected. The passage of the *Danaë* here referred to is, as W–M suggests, probably Fr. 324 *ὦ χρυσέ, δεξίωμα κάλλιστον βροτοῖς κτλ.* Socrates might be supposed to have excepted this passage in a general approval of Euripides' doctrine about wealth; or to have excepted Euripides from his condemnation of poets, though disapproving of this passage. But no such sense can be extracted without the assumption of a considerable dislocation in the text.

Fr. 39. ii. 7–27. '. . . in the following way: "(*A*) When this is done in secret, whom dost thou fear? (*B*) The gods, who see more than men." Such a conception of the gods will be Socratic; for in truth what is invisible to mortals is to the immortal gods easily seen. Moreover, the hatred of tyranny and the [condemnation of] democracies and oligarchies . . .'

7. *[τ]όνδ[ε τ]όν* W–M.

8–14. These lines are not elsewhere extant. *υ* of *τους* has been rewritten.

15. A conjunction seems a desirable addition and will also obviate the hiatus,—which, however, is repeated immediately afterwards in *τοιαύτη ὑπόνοια*; cf. Introd. p. 127.

24–7. The restoration proposed by W–M is attractive (cf. Col. iii), but not altogether satisfactory, since, though the vestige before *ο* in l. 24 is consistent with *σ*, there is barely room in front of it for *μι*. The *θ* also in l. 25 is questionable. An infinitive such as *ἀποδοκιμάζειν* is to be supplied after *ὀλίγ]ων*.

iii. '. . . and especially to raise none of the citizens above a proper level, nor make him tyrant, and to give bad citizens no admission to honours. For the greatest disease in a State is a worthless orator promoted beyond his worth. Nevertheless, Diodorus, concerning the general imprudence and negligence (?) of the Athenians . . .'

1–2. *[εἰ]π[ό]ντι . . . [δή]* W–M.

5. Restored by W–M.

15–17. *ῥήτωρ δημαγωγός* is a redundancy, and W–M seems right in rejecting the latter word as well as in substituting *προαγόμενος* for *παραγόμενος*.

23–5. Perhaps *κα]ὶ ἀμελ[είας. ὅ]ρα πά[λιν*, as W–M suggests; but the traces at the end

of l. 23 though slight do not suggest *α*, and the preceding space is barely sufficient. *πα]ραπλ[ήσια* cannot be read.

iv. 1–38. '. . . not in this wise, but we are not also guilty of baseness when we put full trust in somebody whatever he says, speaking not what is base but having recourse to what is weak, and then each one accuses the assembly of which he was a member.

(*Di.*) The comic poets, it seems, have said much both with severity and like statesmen.

(*A*) Yes, of course. Euripides again admirably incites the youths to valour and courage, urging Spartan efforts upon them and emboldening the people thus: "Gain glory in the time to come by performing every day a labour . . ."'

1–15. The purport of this quotation from a comic poet, which is not extant, is apparently to excuse the Demos, which allows itself to be guided by demagogues; we are weak, he says, but not base. *ὅτ]ε* in l. 5 is due to W–M, who would prefer *τῷ . . . ὅς* to *τῳ . . . ὅσ'*. In ll. 8–9 he suggests *λέγ[ουτ](ο)ς οὐ πονήρ' ἀπ]άτ[η δὲ χρώ[μεθα*, (or *χρω[μένου*), 'his words are specious and we allow ourselves to be deceived.' *απ]ατ[ηι*, however, can certainly not be read, though perhaps should be restored. The letter after *α* (which could be λ or δ) must be either λ or *μ*; it is not unlikely that the scribe wrote *καλοις*.

33 sqq. The citation is new. A diaeresis should perhaps be recognized on the *υ* of *υστεροισιν*, but it does not appear to occur elsewhere in this papyrus.

38. [*πόν*]*ον* W–M. For the conjunction of *πόνος* and *εὔκλεια* cf. e. g. Eurip. Fr. 474 *πόνος γάρ, ὡς λέγουσιν, εὐκλείας πατήρ*.

v. 11.]*σεις*: or e. g.]*ψεις*.

12–27. "The flute-girls smile at you at the street corners. You ask who the *astynomi* are: you mean the men who clip the wings of liberty. If a man gains wealth, Pamphilus, you regard it not as property but as power."

12 sqq. These lines from a comic poet are also unknown. They seem disjointed, but that is very likely due to a desire on Satyrus' part for brevity; cf. vi. 1–15 note, viii. 17 sqq. note, xii. 1–16. W–M, to whom is due the restoration of ll. 14 and 24–6, suggests that the idea running through them may be that the *astynomi*, by regulating the tariff, placed rich and poor on a certain equality with regard to *αὐλητρίδες*.

19–20.]*λοι* is difficult; the first letter though imperfect is apparently λ, not *μ*. The vocative of a feminine name does not seem probable, and a corruption may be suspected, perhaps caused by the compression of the citation. *π[τερο]κοποῦν[τ]ις* W–M; cf. Callim. *Epigr.* 46. 8 *κείρευ τὰ πτερά*.

24. *Πάμφ[ι]λε* looks probable, but the *μ* is rather cramped.

28. *γ* could be read in place of *π* and *ι* in place of *ο*.

29. *ηι*: or *πι*; possibly]*επι*.

vi. 4–29. '"... and most bitter against the father who begat them. For men who have come to the passion for rule over others are most hostile to their closest friends. Small children are sweeter to an aged father." So one would say, doubtless, auguring ill of the majority now badly brought up. For such persons are eager to carry out their father to burial with all speed, and to dispose of his property.'

1–15. The verses, which presumably are from Euripides himself, are again unknown. As in Col. v, they appear not to form a consecutive passage; ll. 12–15, at any rate, have no evident connexion with the preceding lines. In l. 7 *δαμων* must be corrupt; *ἄλλων*, which I have suggested, might easily have a very similar appearance.

2. If *ε* and *τ* are right, the intervening letter should be *ι* on account of the narrow space; but *τ* may be *γ*, e. g. *γά[ρ*.

15–16. According to the copyist the quotation ended at *πατρί*, and it seems safer to follow him than to place the stop after *ἄν* and make *μ[α]νευόμενος* refer to Euripides himself. *τις* may mean one of the characters in the play.

19–20. *[νῦ]ν . . . ἠγμένων* W–M; there is barely room for *[νῦ]ν*.

28–9. *τ]ὴν ἐκφο[ράν* W–M.

vii. '[. . . the husband] against the wife, and the father against the son, and the servant against the master; or in the reversals of fortune, violations of virgins, substitutions of children, recognitions by means of rings and necklaces. For these are the things which comprise the New Comedy, and were brought to perfection by Euripides, Homer being the starting-point in this and in the colloquial arrangement of verses (?). And Philemon rightly gives him credit for this in the passage, "So says Euripides, who alone can speak . . ."'

1–6. The restoration is substantially due to W–M. Why the *α* of *και* in ll. 2 and 3 has a horizontal stroke drawn above it is obscure; cf. the note on Fr. i. 3.

23–6. W–M objects to Homer being brought in here, and suspects a corruption of e.g. *ὅτι μὴ . . .*; but I have no doubt that *Ὁμήρου* stands in the papyrus. The principle of *ἀναγνωρισμός* at any rate is to be found in Homer as well as an approximation to dramatic dialogue, if that is what is meant by *σύνταξις λεκτική*. But possibly there is some omission towards the end of the sentence; *στίχων γε⟨νόμενος . . .⟩*, for instance, suggests itself.

28 sqq. The admiration of Philemon for Euripides is referred to in Γέν. 6 *οὕτω δὲ αὐτὸν Φιλήμων ἠγάπησεν ὡς τολμῆσαι περὶ αὐτοῦ τοιοῦτον εἰπεῖν 'εἰ ταῖς ἀληθείαισιν οἱ τεθνηκότες αἴσθησιν εἶχον, ἄνδρες, ὥς φασίν τινες, ἀπηγξάμην ἂν ὥστ' ἰδεῖν Εὐριπίδην'*. The citation in ll. 32–6, the restoration of which I owe partly to W–M, is not elsewhere extant.

viii. 11. *κρίσιν* rather than *ὑπόκρισιν* seems to be the appropriate word. *η* might be read in place of *ρι*.

17 sqq. The quotation is from the first oration against Aristogiton § 40. Lines 30–3, which were restored by W–M, are an abbreviation of the ordinary text, which is *τίνα γὰρ τῶν ῥήτορων οὗτος εἴργασταί τι κακὸν τοσοῦτον ἡλίκον τοὺς ἰδιώτας, περὶ ὧν ψηφίσματα γράψας ἑάλω; τίνα δ', ἐξ οὗ νῦν πάλιν λέγει, κέκρικεν ῥήτορα; οὐδένα.* A high stop is possibly to be recognized at the end of l. 21. That in l. 29 is not certain.

ix. 3. *]λειον*: or *]δειον*.

4–32. 'He was the owner of a large cave there with the mouth towards the sea, and here he passed the day by himself engaged in constant thought or writing, despising everything that was not great and elevated. Aristophanes at least says, as though summoned as a witness for this very purpose: "As are his characters, so is the man." But once when witnessing a comedy he is said . . .'

4 sqq. Cf. Γέν. 5 *φασὶ δὲ αὐτὸν ἐν Σαλαμῖνι σπήλαιον κατασκευάσαντα ἀναπνοὴν ἔχον εἰς τὴν θάλασσαν ἐκεῖσε διημερεύειν φεύγοντα τὸν ὄχλον.* Aulus Gellius, *N. A.* xv. 20, cites Philochorus as the authority for this statement: *Philochorus refert in insula Salamine speluncam esse taetram et horridam, quam nos vidimus, in qua Euripides tragoedias scriptitarit.*

7. Analogies for the spelling *ἀναπνοήν* for *ἀναπνοήν* are found from the third century B. C.; cf. Mayser, *Gram. d. griech. Papyri*, p. 110.

19. The stop is uncertain.

25–8. The quotation, which is apparently in trochaic metre, is not otherwise known. For the sentiment W–M well compares Aristoph. *Thesm.* 149–50 *χρὴ γὰρ ποιητὴν ἄνδρα πρὸς*

τὰ δράματα ἃ δεῖ ποιεῖν πρὸς ταῦτα τοὺς τρόπους ἔχειν. In l. 25 *τοια* seems to have been written for *οια*.

31. λ[*έγεται* W–M.

x. 'Every one disliked him, the men because of his unsociableness, the women because of the censures in his poems. And he incurred great danger from both sexes, for he was prosecuted by Cleon the demagogue in the action for impiety mentioned above, while the women combined against him at the Thesmophoria and collected in a body at the place where he happened to be resting. But notwithstanding their anger they spared the man, partly because of their admiration for his poetical gifts . . .'

3–5. On the *δυσομιλία* of Euripides cf. Fr. 9 and note.

15–22. This prosecution by Cleon, which the extant accounts of Euripides do not mention, was perhaps referred to in the columns lost between Frs. 37 and 38. A charge of *ἀσέβεια* was involved in the property-suit which is mentioned by Aristotle, *Rhet.* iii. 15. 8 (p. 1416 a 28) *ὥσπερ Εὐριπίδης πρὸς Ὑγιαίνοντα ἐν τῇ ἀντιδόσει κατηγοροῦντα ὡς ἀσεβής, ὅς γ' ἐποίησε κελεύων ἐπιορκεῖν 'ἡ γλῶσσ' ὀμώμοχ', ἡ δὲ φρὴν ἀνώμοτος'.* But it is quite credible that the accusation was made more than once.

23 sqq. Cf. Γέν. 5 *αἱ δὲ γυναῖκες ἐβουλήθησαν αὐτὸν κτεῖναι εἰσελθοῦσαι εἰς τὸ σπήλαιον ἐν ᾧ γράφων διετέλει,* 6 *λέγουσι δὲ καὶ ὅτι αἱ γυναῖκες διὰ τοὺς ψόγους, οὓς ἐποίει εἰς αὐτὰς διὰ τῶν ποιημάτων, τοῖς Θεσμοφορίοις ἐπέστησαν αὐτῷ βουλόμεναι ἀνελεῖν. ἐφείσαντο δὲ αὐτοῦ πρῶτον μὲν διὰ τὰς μούσας, ἔπειτα δὲ βεβαιωσαμένου μηκέτι αὐτὰς κακῶς ἐρεῖν. ἐν γοῦν τῇ Μελανίππῃ περὶ αὐτῶν τάδε φησί· μάτην ἄρ' ἐς γυναῖκας ἐξ ἀνδρῶν ψόγος κτλ.* (Fr. 499).

34. A blank space, in which there is no sign of writing, precedes *εφε*[; cf. xi. 6–7.

35. For the crasis *τἀν*[*δρό*]*ς* cf. xviii. 14.

37. [*ἀγ*]*ασθείσαι*: two letters hardly fill the space, and *δι*[*ὰ τὰς*] *μούσας* might be read, as in the Γένος (cf. the note on ll. 23 sqq.); but I can find no suitable word to precede *δι*[*ά*.

38. There may be a high stop after *μούσας*; if so, *ἅμα δέ* followed in the next line.

39.]*ος* or possibly]*οις*.

xi. This column is occupied by a long quotation from the *Melanippe Desmotis* of Euripides. The lines are also found in the Florilegium recently published in *Berl. Klassikertexte*, V. ii. p. 123 sqq. with some slight variations partly perhaps due to Satyrus himself. The *Melanippe* was no doubt quoted in the papyrus, as in Γέν. 6 (cf. note on ll. 23 sqq.), in illustration of the poet's supposed promise *μηκέτι αὐτὰς κακῶς ἐρεῖν*.

1–4. The supplements suggested are derived from the Berlin papyrus, where the two verses which precede that ending *α*[*ἰσχύ*]*νην ἔχει* (ll. 7–8) conclude] . . *κα οὐκ ἀρν*[*ο*]*υμέναι* and *ἀλ*]*λήλας π*[*ό*]*νους*.

6–7. There is a blank space at the end of l. 6 and at the beginning of l. 7, perhaps indicating an omission, though in x. 34, where a similar blank occurs, nothing seems to be wanting.

7–8.]*θ* . . *αισχ* . . . *φέρει* P. Berl., the editors suggesting *οὐ θὲν αἰσχύνην φέρει*, which is now partially confirmed.

10–11.] . *ῶτος* . . .[. . . . .]*νη* P. Berl., but W–M informs me that *ἐκβα*[*λεῖ* can now be recognized. Something like *αἰσχροὺς λόγους* was apparently the object of the verb.

11–12 = Eurip. Fr. 492. 6–7 (Athen. p. 613 d).

νέμουσι: *οἰκοῦσι* Athen., which is less attractive; the word is lost in P. Berl.

16–19.] *ἐρημία γυναικὸς οἶκος δυσπινὴς ὅγε ὄλβι*[*ο*]*ς* P. Berl., which will neither scan nor construe. W–M suggests that the original may have been *ἐν δ' ἐρημίᾳ . . . δυσπινὴς οὐδ' ὄλβιος*; the papyrus however perhaps gives the verse as Satyrus wrote it,—though the mistakes in the following lines do not inspire confidence.

20. *ἃ δ' εἰς θεούς* P. Berl.

21. *πρωτα* was written twice by mistake.

25–6. *Φοίβου* and *δόμοις* P. Berl.

30–1. *ἀμφί θ'* is correct; [. . . .] *δ'* P. Berl., restored by the editors [*ἔνθα*] *δ'*. But *δωμάτων* is evidently a corruption for *Δωδώνης*, which is given by P. Berl. The *σ* before *βαθρα* may be a survival of the termination of *Δωδώνης*, but [*η*]*ς* would hardly fill the space.

33–8. The restorations in ll. 33–5 are derived from P. Berl., which continues *γένος πορεύει τοῖς θέλουσιν Ἑλλάδος*. This, however, is not reconcileable with the clear *θ* of l. 36, and apparently the text of the papyrus was again erratic. *σ* in l. 37 may be *ε* or *ο*.

xii. 1–16 = Aristoph. *Thesm.* 374–5, 335–7. These passages were evidently cited by the interlocutor in connexion with the story of the women's attack upon Euripides, perhaps, as W–M suggests, as the actual source of the story.

2. *Τιμόκλεια* Aristoph.; the papyrus had some other name, e. g. *Ἀρχίκλεια*.

13–14. *Εὐριπίδῃ Μήδοις* MSS. of Aristoph., *τ'* being added by Scaliger. There is not room for *Μήδοις* between *ω*[and *τ*.

16–35. 'You have clearly comprehended my meaning and absolved me from developing it. He was embittered against the sex for this reason. He had, it seems, in his home a young man born in the house named Cephisophon; and he detected his wife in misconduct with this person.'

21 sqq. Cf. *Γέν.* 6 *ἔσκωπτε δὲ τὰς γυναῖκας διὰ τῶν ποιημάτων δι' αἰτίαν τοιαύτην. εἶχεν οἰκογενὲς μειράκιον ὀνόματι Κηφισοφῶντα. πρὸς τοῦτον ἐφώρασε τὴν οἰκείαν γυναῖκα ἀτακτοῦσαν.*

34. [*ἀ*]*τακ*[*το*]*ῦ*[*σαν* is warranted by *Γέν.* 6 (cf. the previous note), though [*το*] hardly fills the space.

xiii. 1–38. '. . . bearing the outrage [calmly], as is related, directed the woman to live with the young man. When he was asked "What is the meaning of this?", he said "In order that my wife may not be his, but his mine,—for that is just,—if I wish". And he continued to oppose the whole sex in his poetry.

(*Di.*) Quite absurdly! For why is it more reasonable to blame women because of a seduced woman than men because of the man who seduced her? As Socrates said, the same vices and virtues are to be found in both.'

1. Some adverb such as *ῥᾳδίως* or *εὐχερῶς* preceded.

9–11. Restored by W–M. It seems necessary to assume some error in ll. 9–10.

23. This use of *νή* is very questionable, and ⟨*Δία*⟩ should perhaps be inserted, or *ναί* substituted. *νή* without an accusative is only found in Lucian in the phrase *νὴ καὶ σύγε* (*Tim.* 46, *Dial. Deor.* 20. 7, 22. 1, *Dial. Mort.* 20. 3).

24 sqq. Cf. *Berl. Klassikertexte*, V. ii. p. 126 *ψόγος μάταιος ἀνδρῶν . . . ψέγειν γυναῖκας, εἰ μί*[*ν*] [*ε*]*ὑρε*[*θ*]*ῇ κακή, πάσας ὁμοίως* and, for 31 sqq., Plato, *Rep.* p. 455.

34–5. W–M's emendations are clearly right.

40. The letter before *θ* can be *χ*.

xiv. 4. *ν* is very doubtful and there is perhaps room for another letter, e. g.]*θησ*[*θ*]*αι*.

6. *δρος* is possible (*τ*[*ὰν*]*δρός*?).

8–35. '. . . that she was drugging Hystaspes with love potions. So she sent for the woman, but when on her approach she saw her stature and beauty, "Welcome, woman," she said; "I see that the accusations were false. For you have the drugs in your face and your eyes".

(*A*) Capital, best of women, and rightly named Eucleia, since you remember such traits of character . . .'

8 sqq. This story about Hystaspes seems to be new.
17. ι of και is corrected.
21. [δια]βολαί W–M.

xv. '. . . so long they prevailed over their adversaries; for in my view this is to be reckoned the victory of the women. The men so far as depended upon themselves were worsted.

(*A*) Perhaps, Diodorus. But let this be the defence of the women and let us return to Euripides. He partly in vexation at the malice of his fellow-citizens and partly in anger at his frequent association with Acestor and Dorilaus and Morsimus and Melanthius—

(*Di.*) By Zeus, whom do you say? Were they poets?

(*A*) Yes, poets, who . . .'

1–12. Owing to the loss of the context this passage remains obscure.

21–6. Cf. Γέν. 3 *ἐπέκειντο δὲ καὶ οἱ κωμικοὶ φθόνῳ αὐτὸν διασύροντες. ὑπεριδὼν δὲ πάντα εἰς Μακεδονίαν ἀπῆρε,* 5 *ὑπὸ γὰρ Ἀθηναίων ἐφθονεῖτο.*

31–4. Morsimus and Melanthius are ridiculed by Aristophanes, who alludes also to Acestor in *Vesp.* 1221 and *Aves* 31; cf. the scholia on those passages. Dorilaus is doubtless identical with the tragedian mentioned by Aristophanes in the Λημνίαι, whose name is given as Dorillus or Doryllus in Etym. Magn. p. 283. 45 and Hesych. s.v *δορυαλλός*; cf. Aristoph. Fr. 367 Kock.

35–9. Restored by W–M.

xvi. 1–17. A quotation from a comedian, apparently giving a receipt for a dish of poetry: 'Take some of Sophocles and Aeschylus, but put in a whole Euripides,' i. e. you will want the whole in order to extract a flavour. It is clear from the sequel that Euripides was being depreciated. Lines 6–10 ought to be restored. In l. 10 the first letter is perhaps *α*, *β*, or *δ*, and that before *εσθ* can be *κ*, *λ*, *μ*, *σ*, or *χ*. *βο[ύ]λεσθ'* is hardly suitable; *ἄλ[ι]ς ἔσθ'* is possible, though unconvincing.

17–31. (*A*) 'The verses have the appearance of being by one of his competitors, as you say. But here too the comedian's attack on Euripides is mischievous. In the following winter . . .'

19. *ἀ[ντι]* W–M.

30–1. If the words are rightly restored, they are of interest as showing that Satyrus was acquainted with the dates of the plays mentioned. *δ* seems to have dropped out in l. 30, as in ii. 15.

xvii. '"". . . whatever part of the body it has taken for its habitation, in the hands, the inwards, or by the eyes," added mockingly to this, "where the dog as she sleeps puts her nose". These then, as I said, in their expression of views sought popular favour. He however, after putting in, so to speak, an obstructive plea, renounced Athens.

(*Di.*) What was the plea?

(*A*) It was entered in the following choral ode: "Wings of gold", &c.'

1–7 = Eurip. Fr. 403. 3–4 (Stob. *Flor.* 38. 8) from the *Ino*. The first two lines of the fragment are: *τίς ἆρα μήτηρ ἢ πατὴρ κακὸν μέγα βροτοῖς ἔφυσε τὸν δυσώνυμον φθόνον.* At the beginning of the third line Stob. gives *ποῦ καί ποτ' οἰκεῖ*, which has been variously emended. The papyrus confirms *ποτ' οἰκεῖ*, and *ὅπου* gives some support to *ποῦ*. *ὅπου* cannot be right, since an interrogative is required.

7–13. The poet who added the line in the Doric dialect is unidentified.

30 sqq. = Eurip. Fr. 911, from Clem. Alex. *Strom.* iv. p. 642. The play is unknown,

but ll. 21–5 show that it was among the latest works of Euripides, presumably one of the *Orestes* group.

34. πτε[ρόεν]τα : so rightly Grotius ; ἐρόεντα L.

36. ἁρμόζεται is bracketed by Nauck, whose suspicions prove to be ill-founded.

37. δ' : τ' L. The insertion of εἰς with Clement (ἐς L, εἰ̣ς Bergk) is desirable on metrical grounds.

37–9. αἰθέρα πολὺν ἀερθείς L, which has been mistakenly emended ; Nauck adopts Gomperz's αἰθέριον πόλον ἀρθείς. The true correction is now given by the papyrus. The quotation continued συμμείξων ὁρμάν ; cf. xviii. 7–8.

xviii. '. . . began the songs. Or do you not know that it is this that he says ?

(*Di.*) How then ?

(*A*) In saying "to mingle my flight with Zeus" he metaphorically designates the monarch and also magnifies the man's power.

(*Di.*) What you say seems to me to be more subtle than true.

(*A*) Take it as you like. Anyhow, he migrated and spent his old age in Macedonia, being held in much honour by the sovereign ; and in particular the story is told that . . .'

3–6. The suggested restoration, to which W–M and Murray have both contributed, gives a fairly good sense, though there is some awkwardness in making the speaker assume a knowledge of Euripides' meaning. οἶσθα, however, is better adapted to the space than εὔδηλον, which W–M suggests as an alternative. In l. 4 λ or υ could be read in place of α, and φ for σ in l. 5.

7–8. Ζηνὶ προσμείξων Clement, omitting ὁρμάν.

13. ἄ⟨μ⟩α for αλλα W–M. For an analogous interchange of μ and λλ cf. vi. 7.

18. φαίνε[ι seems demanded by the sense ; a slight thickening of the cross-bar of the ε, which rather suggests that a τ followed, may be deceptive.

21. ἅπερ is very awkward, and W–M's emendation is an evident improvement.

25. κατεγήρασε conveys a somewhat false impression, since Euripides was over seventy when he went to Macedonia, and only survived there about a year and a half. The date of his death is given by the Parian chronicle as 407–406, and this is confirmed by Aristophanes' *Frogs*.

27 sqq. Cf. Suid. Ἀρχέλαον . . . παρ' ᾧ διῆγε τῆς ἄκρας ἀπολαύων τιμῆς, Γέν. 2 παρὰ Ἀρχέλαον γενόμενος . . . μάλα ἔπραττε παρ' αὐτῷ, ὅτε καὶ ἐπὶ τῶν διοικήσεων ἐγένετο.

xix. (*A*) 'That is not badly said ; for the appreciation of the people at Athens is not worth mention, who only afterwards learnt from Macedonians and Sicilians the genius of the poet. The story at least is that at the time of Nicias' expedition against Sicily, when numbers of Athenians were captured, many of them owed their release to the poems of Euripides, any, that is, who remembered some of his verses and taught them to the sons of those who had taken them captive ; so great was the admiration of the whole of Sicily for Euripides. Moreover by Archelaus he was . . .'

2. A paragraphus may be lost below this line.

11 sqq. This story is also told by Plutarch, *Nic.* 29 ἔνιοι δὲ καὶ δι' Εὐριπίδην ἐσώθησαν. μάλιστα γάρ, ὡς ἔοικεν, τῶν ἐκτὸς Ἑλλήνων ἐπόθησαν αὐτοῦ τὴν μοῦσαν οἱ περὶ Σικελίαν . . . τότε γοῦν φασι τῶν σωθέντων οἴκαδε συχνοὺς ἀσπάσασθαι τὸν Εὐριπίδην φιλοφρόνως, καὶ διηγεῖσθαι τοὺς μὲν ὅτι δουλεύοντες ἀφείθησαν ἐκδιδάξαντες ὅσα τῶν ἐκείνου ποιημάτων ἐμέμνηντο.

34–5. Restored by W–M. χ in l. 35 is very doubtful ; the remains suggest rather a τ.

xx. '"' . . . his mouth is . . . and extremely malodorous." "Hush, boy," he interrupted,

"what mouth has there been such or could be sweeter than that from which proceed songs and words like his?"

(*Di.*) He resembled the man who . . . to the poet, as you have admirably said in . . .

(*A*) Well, these were the events of Euripides' life. The death he met was very violent and peculiar, according to the version of the oldest Macedonian story-tellers.

(*Di.*) What is their account?

(*A*) There is in Macedonia . . .'

1–15. Cf. Γέν. 5 *μειρακίου δέ τινος ἀπαιδευτοτέρου στόμα δυσῶδες ἔχειν ὑπὸ φθόνου αὐτὸν εἰπόντος, 'εὐφήμει,' ἔφη, 'μέλιτος καὶ Σειρήνων γλυκύτερον στόμα.'*

4. *ὑ[πολαβών* W–M.

19. The text must be defective; perhaps the original was *ἐν τῷ ⟨. . . τῷ⟩ . . . ακότι*, the error being due to a lipography. The supposed iota adscript is rather long and may be *ρ*, *φ*, or *ψ*.

23. *θ* of *ταυθ* was corrected from *τ*.

34–6. Cf. Γέν. 4 *ἐν τῇ Μακεδονίᾳ κώμῃ ἐστὶ καλουμένη Θρᾳκῶν*, whence *ἐν [Μακεδονίᾳ* is restored here by W–M. The vestiges at the beginning of the next line hardly suggest *κ[ώμη*.

xxi. '. . . and he begged them off. Some time afterwards Euripides happened to be alone by himself in a grove at a distance from the city, while Archelaus went out to the chase. When they were outside the gates the huntsmen loosed the hounds and sent them on in front, while they themselves were left behind. The dogs fell in with Euripides unprotected and killed him, the huntsmen arriving on the scene later. Hence they say the proverb is still in use among the Macedonians "Justice even for a dog".'

1 sqq. Cf. Γέν. 4, the language of which is very close to that of Satyrus, *ἐν ταύτῃ ποτὲ τοῦ Ἀρχελάου Μολοττικὴ κύων ἦλθεν ἀποπλανηθεῖσα. ταύτην Θρᾷκες ὡς ἔθος θύσαντες ἔφαγον. καὶ δὴ ὁ Ἀρχέλαος ἐζημίωσεν αὐτοὺς ταλάντῳ. ἐπεὶ οὖν οὐκ εἶχον, Εὐριπίδου ἐδεήθησαν ἀπολύσεως τυχεῖν δεηθέντος τοῦ βασιλέως. χρόνῳ δὲ ὕστερον Εὐριπίδης ἐν ἄλσει τινὶ πρὸ τῆς πόλεως ἠρέμει, Ἀρχελάου δὲ ἐπὶ κυνηγέσιον ἐξελθόντος, τῶν σκυλάκων ἀπολυθέντων ὑπὸ τῶν κυνηγῶν καὶ περιτυχόντων Εὐριπίδῃ, διεσπαράχθη καταβρωθεὶς ὁ ποιητής. ἦσαν δὲ ἔκγονοι οἱ σκύλακες τῆς ὑπὸ Θρᾳκῶν ἀναιρεθείσης κυνός, ὅθεν καὶ παροιμία ἐστὶ παρὰ τοῖς Μακεδόσι 'κυνὸς δίκη'.*

35–7. The general sense is shown by the last sentence quoted in the previous note. After *σκυ[λάκων* the clause perhaps proceeded *ἀ]πό[γονοί τινες ἦσαν τῆς κυνός* . . . or *ἀ]πώ[λετο ἐκγόνων ὄντων τῆς κυνός.*

xxii. 'When Timotheus was unpopular in Hellas because of his innovations in music and was so exceedingly depressed that he had determined to make away with himself, Euripides alone taking a contrary view ridiculed the spectators and, perceiving the quality of Timotheus in his art, consoled him with most encouraging words, and even composed the proem of the Persae; and Timotheus owing to his victory soon ceased to be despised . . .'

1 sqq. This anecdote about Euripides and Timotheus is narrated by Plutarch, *An seni sit ger. r. p.* 23, p. 795 d *Τιμόθεον Εὐριπίδης συριττόμενον ἐπὶ τῇ καινοτομίᾳ καὶ παρανομεῖν εἰς τὴν μουσικὴν δοκοῦντα θαρρεῖν ἐκέλευσεν ὡς ὀλίγου χρόνου τῶν θεάτρων ὑπ' αὐτῷ γενησομένων.* The supposed meeting might have occurred at the court of Archelaus, which Timotheus also is said to have visited (Plutarch, *De Alex. fort.* ii. 1, p. 334 b).

5. *καινοτομίαν* is Plutarch's word (cf. the preceding note) but the reading is not particularly satisfactory. The letter after *ο* may well be *π*, but neither *καινοποιίαν* nor *καινοπραγίαν* suits.

27–9. This statement that the proem of the *Persae* was written by Euripides is very

surprising. The time of its composition is not precisely fixed, but fell somewhere between the years 412 and 395 (cf. von Wilamowitz, *Timotheos*, pp. 56–61), and though there are reasons for putting the date nearer the lower than the upper limit, the statement of Satyrus is not chronologically impossible. The poem itself shows that at the time of writing detractors had not yet been silenced (*Persae* 219 sqq.). Of the Προοίμιον only the first line is known (from Plutarch, *Philopoem.* 11, p. 362) κλεινὸν ἐλευθερίας τεύχων μέγαν Ἑλλάδι κόσμον.

30–5. The alteration of του to τῷ and the supplements in ll. 33–5 were proposed by W–M. In l. 33 the doubtful ο may be e. g. ε or σ, and the initial letter, of which only the top of a tall vertical stroke remains, can be ψ instead of φ.

Fr. 40. A connexion between this fragment, which contains a lyrical citation, and Fr. 37 is suggested by the similar blackening of the verso. In l. 3 the ι of [βαρε]ῖαν, which with ἀνέ[ρ]ων in l. 5 was suggested by W–M, is questionable, but the general sense at any rate is probably not misrepresented. δίκαν, if right, will mean 'after the manner of'; αἶσαν, which W–M wishes to substitute, cannot be read. The stop in l. 8 most likely marks the end of the quotation.

Fr. 41. This fragment, in which there seems to be another quotation, may well come from Frs. 37 or 38; but there are no decided indications of its position.

Frs. 48–57. These small pieces were associated with the larger fragments, Frs. 48–9 with Frs. 37–8, Frs. 50–4 with Fr. 39. i–xi, Frs. 55–7 with Fr. 39. xv–xxiii. The discolouration of Frs. 49, 51, and 55–7 indicates that they come from near the ends of the columns.

III. EXTANT CLASSICAL AUTHORS

1177. EURIPIDES, *Phoenissae*.

11·2 × 7 cm. Early first century.

The copy of the *Phoenissae* of which this fragment gives the bottoms of two columns was written on the verso of the papyrus in a somewhat crabbed and irregular upright hand which is clearly quite early in date. On the recto is some cursive writing apparently of the first century B. C., and above this for the sake of support strips of other documents have been pasted, one of which is dated in the reign of Augustus. This evidence combines with that of its own script to place the literary text of the verso somewhere near the commencement of the Christian era. When verses were divided between speakers, the several parts were written in separate lines, as in 1174. Lyrical verses seem to have been distinguished by slight indentation. A high stop apparently occurs at the end

of l. 12. The copyist was not very accurate, but the age of the papyrus gives it some weight, and readings of interest occur in ll. 1, 5, 11, and 20.

Col. i.

. . . . . .

[ουτος δ ω γεραιε τι]ς π[ο]θεν
[ος αρμα λευκον η]νιοστροφει βεβ[ως
[ο μαντις Αμφιαραος] ω δεσποτα οδε
[σφαγια δ αμ αυτω γ]ης φιλαιματοι ροαι
[ω λιπαροζωνου θ]υγατερ Αελιου 175
[Σελαναια χρ]υσεον κυκλοιν φεγγος [ως
[ατρεμαια κεντρα] και σωφρονα
[πωλοις μεταφερ]ων ειθυνει
[που δ ος τα δεινα τη]δ εφυβριζει πολει
[Καπανευς] 180
[εκεινος προσβασ]εις τεκμαιρεται
[πυργων ανω τε και] κατωι τειχη μετρων·
[ιω Νεμεσι και Δ]ιος βαρυβρομοι
[βρονται κεραυνιον τε] φως αιθαλο
[εν συ τοι μεγαλανο]ριαν [υπε]ρ

Col. ii.

. . . . . .

γαμαϛ[ι χρυσεοτευκτοις Φοι 220
βω λατ[ρις εγενομαν ετι δε Κασταλιας
υδωρ [περιμενει με κομας εμας δευσαι παρ
θενιο[ν χλιδαν Φοιβειαισι λατρειαις 225
ω λαμ[πουσα

1 (171). τι]ς π[ο]θεν: τίς πόθεν κυρεῖ MSS. Editors generally follow Valckenaer in omitting πόθεν which is supposed to have come in here from l. 123. But κυρεῖ is as likely to be the interpolated word as πόθεν, and the papyrus may well give the true text.

3 (173). l. δεσποινα.

5 (175). Αελιου: the traditional reading is supported by the papyrus; Λατοῦς Badham, ἁ Λατοῦς Wecklein with Nauck.

6 (176). χρ]υσεον κυκλοιν: l. χρ]υσεοκυκλον, with MSS. (χρυσόκ. B).

11 (180). The lacuna is of the same length as in the next line, and is satisfactorily filled without the addition of επτα which the MSS. read after εκεινος and which was ejected

by Valckenaer. The papyrus, however, agrees with tradition in giving Καπανεύς to Antigone and not to the παιδαγωγός—a needless alteration suggested by Geel and adopted by Murray.

16 (220). l. α]γαλμα[σι.

20 (226). ω: so Wecklein with some later MSS.; ἰώ AaBELG.

1178. EURIPIDES, *Orestes*.

Fr. (*a*) 11·8 × 8·9. Early first century B.C. Plate I.

Remains of two columns written in an upright somewhat informal hand which must go back at least to the earlier decades of the first century B.C. The columns originally consisted of 24 lines each, but these are fairly widely spaced, so that the height of the roll was not less than some 20 cm. No lection signs occur beyond the paragraphi, which are used to indicate alternations in the dialogue. Verses divided between speakers were put into a single line and not split up, as in 1177, into two or more; the point of division was probably marked in the usual way by double dots. Two small illegible fragments remain unidentified.

For so early a copy, the text can hardly be called a good one. There is an obvious blunder in l. 1345, besides other probable errors. The arrangement of ll. 1347 sqq. is noteworthy; cf. note on l. 1348.

Col. i.

[ω φιλταται γυναικες ες μεσον φ]ονον
[ηδ Ερμιονη παρεστι παυσωμεν] βοην
[στειχει γαρ εσπεσουσα δικτυων βρο]χοις
[καλον το θηραμ ην αλωι γενησε]ται
[παλιν καταστηθ ησυχωι μεν] ομματι
[χροαι δ αδηλωι των δεδραμε]νων περι
[καγω σκυθρωπους ομματων] εξω κορας
[ως δηθεν ουκ ειδυια . . . . . .] κακα
[ω παρθεν ηκεις τον Κλυταιμησ]τρας ταφον
[στεψασα και σπεισασα νερτεροις] χοας
[ηκω λαβουσα πρευμενειαν αλλα] μοι
[φοβος τις εισεληλυθ ηντιν εν δομοι]ς [
[τηλουρος ουσα δωματων κλυω βοην]

[τι δ αξι ημιν τυγχανει στεναγμα]των
. . . . . .
[επ αξιοισι ταρ ανευφημεις δομ]οις
[περι του γαρ αλλου μαλλον αν φθε]γξαιτο τ̣[ις

Col. ii.

α̣[λλ ελθ]ε και μ[ετασχες ικεσιας φιλοις
ση[ι μη]τρι προσπεσο[υσα τηι μεγ ολβιαι
Με[νε]λαον ημας μη [θανοντας εισιδειν
αλ[λ] ω τραφεισα μ[ητρος εν χεροιν εμης
οικτειρον ημας καπ̣[ικουφισον κακων
ιθ εις αγωνα δευρο εγ̣[ω δ ηγησομαι
σωτηριας γαρ τερμ [εχεις ημιν μονη
ιδου διωκω τον εμον [ες δομους ποδα
σωθη οσογ γε τουπ [εμε ω κατα στεγας
φιλοι ξιφηρεις ο[υ]χι [συλληψεσθ αγραν
οι εγω [τι]νας το̣[υσδ εισορω σιγαν χρεων
η[μιν γαρ ηκεις ουχι σοι σωτηρια
ε[χεσθ εχεσθε φασγανον δε προς δερηι
βαλον[τες ησυχαζεθ ως ειδηι τοδε
. . . . . .

[β]οηδρ[ομησαι προς δομους τυραννικους
[π]ριν ετυμως ιδ[ω τον Ελενας φονον
[κ]αθαιμακτον [εν δομοις κειμενον
η̣ και λογον που πρ[οσπολων πυθωμεθα
τας με[γ γ]αρ οιδ[α συμφορας τας δ ου σαφως

1315. βρο]χοις: βρόχους MSS. The dative shows that the papyrus read εσπεσουσα or εμπεσουσα, not Wecklein's ingenious ἐσπαίσουσα.

1320. . . . . .] κακα: the MSS. have τἀξειργασμένα, which is quite satisfactory. Something like ταν δομοις may have preceded κακα, which was perhaps originally a gloss on ταξειργασμενα and afterwards made its way into the text.

1324. εν δομοι]ς: Hartung's ενδοθ]ε[ν, which Wecklein accepts, is also possible.

1335. ανευφημεις (?) δομ]οις: ἀνευφημεῖ δόμους originally *a* and perhaps A, ἀνευφημεῖ δόμος others, edd.

1342. ε of εις was converted from a straight stroke, i. e. probably the scribe at first wrote ιθι unelided.

1345. l. *σωθηθ.*

1346. *φιλοι*: so MSS. except F, which has *ἄνδρες*.

1348. The papyrus is broken below the *η* of *η[μιν*, but if a paragraphus had been written it should be partially visible. In this text therefore *σιγᾶν . . . σωτηρία* were assigned to the speaker of ll. 1349–52, in agreement with Lachmann, who gave *σιγᾶν . . . σωτηρία* to Electra.

1350. *βαλον[τες*: so Ea, &c., Wecklein; *βάλλοντες* AL, Murray.

1359. *που*: *του* MSS. (*τοῦ* ELG). In this hand a *τ* may be easily mistaken for *π*.

1360. *τας*: so the MSS. except A, which has *τά* corrected from *τάς*, *τάς* being restored by A^2. *τὰ . . . συμφορᾶς* Wecklein.

1179. Apollonius Rhodius ii.

8·4 × 11·5 cm. Early third century. Plate I.

This small fragment offers another example of the 'biblical' type of uncials upon papyrus. The hand closely resembles those of **664** and P. Rylands 16, and may be assigned with some confidence to the earlier decades of the third century, if not to the end of the second; cf. also **1166**, which represents a somewhat later stage of the same style. Accents, breathings, and marks of elision and quantity appear to be a subsequent addition, but the punctuation in ll. 3 and 4 is probably original. The text so far as it goes agrees with that of Wellauer.

. . . . . .

[του δε παρος κολεων ευηκεα φασ]γαν̣ [εταιροι
[εσταν ερυσσαμενοι πρωτος γ]ε μεν ανερα Καστωρ
[ηλασ επεσσυμενον κεφαλης] ὑπερ· ἡ δ' εκατερθεν
[ενθα και ενθ ωμοισιν επ αμφο]τεροισι κεᾶσθη·
[αυτος δ Ιτυμονηα πελωριον] ηδε Μιμαντα
[τον μεν υπο στερνοιο θοω ποδι] λαξ̣ επορουσας
[πληξε και εν κονισι βαλεν το]υ δ α[σ]σον ιοντος
[δεξιτερη σκαιης υπερ οφρυος η]λ̣ασε χειρι
[δρυψε δε οι βλεφαρον γυμνη δ υπε]λειπετ' οπω[πη
[Ωρειδης δ Αμυκοιο βιην υπεροπλος ο]π̣[άων

. . . . . .

104. Brunck's *ἀμφοτέροις ἐκεάσθη* is not supported.

1180. THUCYDIDES v.

17·3 × 8·4 cm. Third century.

This fragment contains the lower portion of a column with slight remains of the two adjacent columns, written in sloping uncials of the third century. The shortness and horizontal position of the third stroke of the κ are noticeable. A rather deep margin, of about 5½ cm., was left at the bottom of the columns. A coronis at l. 33 probably marks the end of a chapter. The papyrus shows the antiquity of the reading πρὶν ἤ in 61. 1 ; but the text is not very correct and is of comparatively small interest.

Col. i. (Opposite ll. 9–13.)

. . . . . .

Λακε]δαι v. 60. 3
[μονιοι τε πανστρατια ησαν]
[και Αρκαδες και Βοι]ωτοι
[και Κορινθιοι και Σι]κυω
[νιοι και Πελληνης και] Φ̣[λ]ι̣
. . . . . .

Col. ii.

. . . . . .

σ̣[π]ο̣ν̣[δ]α̣ς̣ ω̣[κνουν λυσαι 61. 1
προς [το]υς Λακεδαι[μονιους
απιεναι εκελευσ[ν αυτους
και προς τον δημο[ν ου προσ
ηγον βουλομενου[ς χρη
ματισαι πριν η Μα[ντινης
και Ηλειοι επ[ι] παρησ̣[αν κα
τηναγκασαν δεομε̣[νοι και 2
ελεγον Αθηνοι Αλκιβ[ιαδου
πρεσβευτου παρο[ν]το[ς εν τε
τοις Αργει[οι]ς και τοι[ς ξυμ
μαχ[οι]ς ταυτα ο[τι] ουκ ο[ρθως
αι σπονδαι ανευ των αλ[λων

ξυμμαχων γενοιτο κ[αι
νυν εν καιρω γαρ παρει-
ναι σφεις απτεσθαι χρηναι
του πολεμου και πεισαντες 3
εκ των λογων τους ξυμμα
χους ευθυς εχωρουν επι Ορ
χομενον τον Αρκαδικον
παντες πλην Αργειων [ο]υ
τοι δ ομως και πεισθεντ[ες
υπελιποντο το πρωτον [
επειτα δ υστερον και ο[υ

Col. iii. (Opposite ll. 21–6.)

. . . . . .
τ[η Μαντινεια ως επι Τεγεαν ιο 62. 2
ν[τες και τινες αυτοις και
α[υτων Τεγεατων εν τη πολει ενε
δ[ιδοσαν τα πραγματα Λακεδαι 63. 1
μ[ονιοι δε επειδη ανεχω
ρ[ησαν εξ Αργους τας τετρα
μ[ηνους
. . . . . .

11. η: so MSS.; δή H(ude) with Haase and Krüger.

12. επ[ι]: l. ετι γαρ with the MSS. γαρ has dropped out owing to the similarity of the first syllable of παρησαν.

14. l. Αθηναιοι. οἱ Ἀθην. MSS.

15. παρο[ν]το[ς: Stahl's conjecture παριόντος is not confirmed.

16. τοι[ς: om. MSS.

19. γενοι(ν)το: καὶ γένοιντο MSS.

28. υπελιποντο: ὑπελείποιτο MSS. But in a papyrus of this type the distinction between ει and ι is not likely to have been carefully observed.

το πρωτον: om. το MSS.

30–6. The relation of Col. i to Col. ii indicates that the remains of Col. iii are to be looked for at about the end of Chap. 62, a conclusion which is confirmed by the marginal coronis below l. 33. A slight obstacle, however, occurs at l. 31 where the division ιο|ν[τες is irregular. The ν might well be μ, but that letter cannot be worked in here, and the arrangement adopted seems to be the most probable that can be suggested.

1181. XENOPHON, *Anabasis* vii.

8·9 × 6·9 cm. Early third century.

A small fragment containing a few lines from the *Anabasis*, written in careful upright uncials of medium size and dating perhaps from the earlier decades of the third century. Two short dashes inclined to each other at a slight angle appear to be used as a mark of punctuation in l. 2; but the papyrus is broken, and the interpretation suggested is therefore uncertain.

. . . . .
[εισω] τ̣ου τ̣[ειχους απηι vii. 1. 40
ει συν Κλεανδρωι= ο [
δε Κοιραταδης τηι μ[εν
πρωιτηι ημεραι ου> [
5 κ̣ αικαλλιερει ουδε διε [
[μ]ε̣τρησεν ο[υδεν
. . . . .

1. The supplement is rather longer than would be expected.
3. Κοιραταδης: so the better MSS.: Κοιρατάδας edd.
5. Leg. εκαλλιερει. διε[μ]ετρησεν is the reading of the better MSS.; διεμέρισεν dett.

1182. DEMOSTHENES, *De Falsa Legatione*.

27 × 22·6 cm. Second century.

To the copyist of **1093**, the *Contra Boeotum*, are also to be referred the four well-preserved columns following from the *De Falsa Legatione*. His hand is here somewhat less inclined to cursive, but its identity is evident. The two MSS., however, were not quite uniform, for, though the columns of **1182** are of the same breadth as those in **1093**, the latter are shorter, notwithstanding the greater height of the papyrus. The elaborate punctuation of **1093** is however repeated, and here too may be to some extent a later addition. On the other hand it is not clear that the corrections are by the same person in both papyri. The marginal insertion in **1093**. xii. 17, at any rate, shows no resemblance to the interlineations, e. g., at **1182**. 122, 127. Perhaps more than one revisor should be distinguished in **1093**. The complementary symbol at the end of short lines is more angular here than in the latter papyrus.

Textually the characteristics of **1182** are similar to those of **1093**: agreements with S preponderate, but the opposite scale is not left empty. No peculiar readings of moment occur; three valueless variants are contributed by the corrector.

Col. i.

και την επαγ
γελιαν επυθον
το την τουτου
και τας υποσχε
σεις. κατα παν
τας τους τροπους
απωλοντο·
σκοπειτε γαρ·
ησαν απιστουν
τες τινες αυτο
θι τωι Φιλιπ
πωι [και ν]ουν
εχον[τες] ουτοι
πιστευ[ε]ιν υ
πηχθη[σ]αν· δι
α τι· οτι [ηγ]ουντο
ουδ ει δ[ε]κακις
Φιλιππ[ος] αυτους
εξηπα[τ]α[[ι]] ου
δεποτε αν τους
γε Αθηναιων
πρεσβεις Αθη
ναιους εξαπα
ταν τολμησαι·
αλλ ειναι ταυτ α
ληθη α ουτος
απηγγειλεν
προς υμας· και

§ 53

Col. ii.

χ
νεσθαι δειν›
ωιοντο· αλλ[α
και τουτους μα [
λακους εποι[ησε
το τον Φιλιππ[ον
υπαρχειν αυτο[ις
πεισθηναι κα[ι
ε
[[και]] το ταυτ ι μηι
ποιησουσιν. υ
μας επ αυτους
ηξειν ους βο
ηθησειν αυτοι[ς
ηλπιζον εκει
νοι· αλλα και
μεταμελειν
υμειν ωιοντο
τινες πεποιη
μενοις την
προς Φιλιππον
ε[ι]ρηνην· του
τοις οτι και τοις
·αυτου·
εγγονοις την αυ
την εψηφισασθε
επεδειξαν· ωσ
τε πανταχη
τα παρ υμων
απογνωσθη

τοις Θηβαιοις
ηκειν ουκ αυ
τοι[ς ο]λεθρον·
ησα[ν] αλλοι τι § 54
[ν]ες [οι] πασχειν
[οτιουν] κα[ι αμυ

ναι· διοπερ παν [
τα ταυτα εις [ε]ν
ψηφισμα συνε [
σκευασαν· ο και § 55
μεγιστον εμοι
γε δοκουσιν
απαντων >
υμας ηδικηκε
ναι· το γαρ προς

Col. iii.

ανδρα [θνητον
[κ]αι δια [και]ρους
[τι]νας ισχυοντα
γρ[α]φοντας ϊρη
νην αθανατον
συνθεσθαι την
κατα της πολεως
αισχυνην· και α
ποστερησαι μη
μονον των
αλλων αλλα
και των παρα
της τυχης ευερ
γεσιων την
πολιν· και το
σαυτηι περιου
σιαι χρησασθαι
πονηριας ωσ
τε μη μονον
τους οντας >
Αθηναιους αλ
λα και τους υστε
ρον ποτε μελ

Col. iv.

[νην το και τοις
ε[γγονοις ει μη
τ[αις] παρ Α[ισχινου
ρηθεισαι[ς υπο
σχεσεσιν [τοτε
επιστευσατ[ε
αισπερ οι Φ[ω
κεις πιστευσ[αν
τες απωλον[το
και γαρ τοι πα[ρα
δοντες εα[υτους
Φιλιππωι [και
εκοντες ε[γχει
ρισαντες ε[κει
νωι τας πολ[εις
απαντων [>
των εναντ[ιων
η·
ων προς υμας [
ο
[[α]]υτος απηγγ[ει
λεν ετυχον· ι [§ 57
να δ ειδητε σα [
φως οτι ταυθ ου [

λοντας εσε
σθαι παντας
ηδικηκεναι
πως ουχι παν
δεινον εστιν·
τουτο τοινυν § 56
ουδεποθ υμεις
υπεμεινα
τ αν υστερο[ν]›
προσγραψαι
προς την ειρη

·εχει·
τως και δια του [
τους απολ[ω]λεν [
τους χρονους›
υμιν λ[ο]γιο[υμαι
καθ ους εγειν[ε
[[σ]]θ εκαστα· περι
ων δ αν τις αν
τιλεγη τουτων.·
αναστας εν τωι
εμωι υδατι›
ειπατωι· η μεν

1. επαγγελιαν: so S¹ (?) L corr. (?) FQO; απαγγελιαν Bl(ass) and Butch(er) with S corr.

19. The erroneous ι is crossed through besides having a dot placed above and apparently also beneath it.

22. πρέσβεις εἰς S.

23. Bl. brackets ἐξαπατᾶν.

27. απηγγειλεν: so vulg.; ἀπήγγελλε SL, Bl. Butch.

30. ουκ αυτοι[ς: so SL, Bl.; οὐχ αὑτοῖς A, Butch.

35. The purpose of the χ in the margin at the top of this column is not clear.

43. ποιησουσιν: so FYO, Bl. Butch.; ποιήσωσιν SA. The first ι seems to be a later insertion.

υ of υμας has been corrected, but was most probably the original reading. The corrector perhaps substituted η and then changed his mind and restored the υ. ημας is found e. g. in O.

54. The final ν of ε[ι]ρηνην was converted by the first hand from σ.

56. εγγονοις is the spelling of SL, and so Bl. and Butch. αυτου which has been added above the line is not otherwise attested.

62–3. παντα ταυτα: ἅπαντα ταῦτα SLY, ταῦτα πάντα vulg. Bl. Butch.

64. συνεσκευασαν: so S¹A, Bl. Butch.; οὗτοι συν. L vulg.

80. των: so SL¹A, Bl. Butch.; παρὰ τῶν vulg.

102. The papyrus agrees with the MSS. in reading υστερο[ν] which Bl. and Butch. bracket, with Weil.

115. εα[υτους: αὑτους MSS.

117. ε[γχει]ρισαντες: so most MSS. and edd.; ἐγχειρήσαντες SQ.

122. The interlinear variant η, i. e. ἤ, is novel.

123. ουτος, the corrected reading, is that of the MSS.

127. There is no support for εχει after ουτως, which like αυτου in l. 56 is an addition of an explanatory character.

134. A high and a low stop have apparently both been written; the latter is the punctuation expected; cf. e. g. l. 43.

1183. ISOCRATES, *Trapeziticus.*

27·6 × 20·5 cm. Late first century.

Three columns written in a hand similar in scale and type to that of 844 (Part V, Plate vii), but showing a somewhat earlier stage of development. I should refer this example of the round upright style to the first century. As in 844, the final letters of a line are sometimes much reduced in size in order to keep the column even, and with the same object the common angular sign is added when lines would otherwise be short. A pause in the sense is marked by a slight blank space, which may or may not be accompanied by a marginal paragraphus. A doubtful stop occurs in l. 67.

The text is interesting on account of the strong support given to the eleventh-century Codex Vaticanus (Λ) against the older Urbinas (Γ). Slight variations from both these authorities are noticeable in ll. 41, 42, and 70. My collation is based on the edition of Drerup.

Col. i.

ενεκ]αλεσεν μοι § 44
[χαριζομενο]ς των δε
[επ]τα ταλαντων εγγυ
[ητης μου εγι]νετο ηγου
[μενος ικαν]ην παρ ε
[μου πιστ]ιν εχειν το
[χρυσιον το π]αρ εαυτω
[κειμενον] ως μεν τοι
[νυν ην εμοι π]ολλα
[χρηματα ενθαδ]ε και
[ταυτ επι τη τουτου τρα]
[πεζη εκειτο μ]οι και›
[εκ των εργων] των Πα
[σιωνος δεδηλ]ωκα›
[και παρα τω]ν ειδο[των
[ακηκοατε] δοκει § 45
[τε δε μοι ω ανδρ[ες δι
4 lines lost

Col. ii.

σθαι ευρησετε γαρ τον
μεν πατερα μου σ[υ]νει
λημμενον και την›
[ο]υσιαν απασαν αφει
[ρ]ημενον εμο[ι] δ ου
[χ] οιον τε ον δια τας π[α]
[ρο]υσας τυ[χας] ουτε α[υτου
[με]νειν ο[υτε εις τον
[Πο]ντον ε[ι]σπλειν κα[ι § 46
[τοι ποτε]ρ[ον εικος] εμε
[ε]ν τοσουτοις [ο]ν[τ]α κα
κοις αδικως επικα›
λειν η Πασιωνα δια το
μεγεθος των ημετε
ρων συμφορων κ[αι
δια το πληθος των
χρηματων επαρθη
ναι και την αποστε

π]ως
[ειχεν ημιν οτε] εγω
[Μενεξενον κα]ι Φιλο
[μηλον προσεπ]εμψα
[απαιτησοντας] την πα
[ρακαταθηκην] κα[ι] Πασι
[ων το πρωτον] ετολ›
[μησεν εξαρνος γ]ενε

ρησιν ποιησασθαι τις
δε πωποτε εις τοσου
[τ]ο συκοφαντιας αφει
κετο ωστε αυτος [π]ερι
του σωματος κινδυ›
νευων τοις αλλοτριοις
επιβουλευειν μετα
ποιας δ αν ελπιδος
η τι διανοηθεις αδι
κως ηλθον επι του›
τον ποτε[ρ]ον ως δει›

Col. iii.

σας [τη]ν δ[υναμιν την
εμην εμ[ελλ]εν ε[υθυς
μοι δωσειν αργ[υριον
αλλ [ου]χ ουτως [ημων
[εκα]τερος επ[ραττεν
αλλ εις αγωνα κατ[αστας § 47
[ω]μη[ν και παρ]α τ̣ο̣ δ[ικαιον
[π]λεον εξειν Πασι[ωνος
παρ υμειν. ο̣[ς ουδε εν
θαδε μενειν πα[ρε
σκευαζομην δ̣ε̣δ̣[ιως
μη μ εξαιτηση Σατ[υρος
παρ υμων αλλ ινα μ[η
δεν διαπραττομε[νος
εχρος τουτωι κατα[σται

ην ω μαλιστα ετυγχα
νον παντων των [εν
τηι πολει χρωμεν[ος
και τις αν υμων αξιω [
σειεν καταγνωναι μ[ου
τοσαυτην μανιαν κ[αι
αμαθιαν ενθυμη[θη § 48
να[ι] δ αξιον εστιν ω [
αν[δ]ρες δικαστ[α]ι την
ατοπιαν κα[ι απι]σ̣[τιαν
ων εκαστοτε Π[ασιων
επιχειρει λεγειν οτε
μεν γαρ ουτω[ς] επ[ρατ
τον ωστε ουδ αν ει προ[σ

Unplaced fragment

] . ν› [

4. μου εγι]νετο: so Λ; μοι κατέστη Γ. μου ἐγένεθ' D(rerup) with edd. vett., μοι ἐγένεθ' Bl(ass).

5–6. *ικαν]ην . . . εχειν*: *ἱκ. πίστιν ἔχειν παρ' ἐμοῦ* Λ; *πίστιν ἔχειν ἱκανήν* D. Bl. with Γ. *ἀποχρῶσαν* is given as a variant on *ἱκανήν* by the last corrector of Γ.

7. *εαυτω*: so Λ; *αὑτῷ* Γ, D. Bl.

9. In view of the decided tendency of the papyrus to agree with Λ, I write *εμοι* here and *εκειτο* in l. 12; *τέ μοι* and *κεῖται* Γ.

15. *τω]ν*: so Λ; *τῶν ἄλλων τῶν* Γ, D. Bl.

28. *το πρωτον] ετολ[μησεν*: so D. Bl. with Γ; *ἐτόλμησε τὸ πρῶτον* Λ.

33. *αφει[ρ]ημενον*: l. *αφη[ρ]ημενον* with MSS.

41. *επικαλειν*: *ἐγκαλεῖν* MSS.

42. *δια*: *καὶ διά* MSS.

47. *και*: so Λ; om. D. Bl. with Γ.

49. *τοσου[τ]ο*: *τοσοῦτον* MSS.

60. *εμ[ελλ]εν*: so D. with Λ; *ἤμ.* Γ, Bl.

62–3. *[ημων εκα]τερος*: so Λ; *ἑκάτ. ἡμῶν* D. Bl. with Γ.

67. A doubt attaches to the supposed stop after *νμειν*, since there is a slight trace of ink between this and the following *ο*; but to read *ος* [with no stop is still less satisfactory. The vestiges after *ν* would perhaps best suit *ω*, but there is no variant, and *ω*[*ς* does not commend itself.

67–8. *εν]θαδε μενειν*: so Λ; *μένειν ἐνθάδε* D. Bl. with Γ.

70. *εξαιτηση*: *ἐξαιτήσειε* D. Bl. with Γ, *ἐξαιτοίη* Λ.

73. l. *εχθρος*. Cf. **852**. i. iv. 15.

75. *των*: so D. Bl. with Λ; om. Γ.

83. *κα[ι*: so D. with Λ; *καὶ τήν* Γ pr., Bl.

84. *εκαστοτε*: *ἐν ἑκ.* Γ pr.

85. *επιχειρει*: so Λ; *ἐπεχείρει* Γ, D. Bl.

87. *ει*: om. Γ.

The unplaced fragment, if the angular sign is right, must come from the end of a line; but the reading is far from secure.

1184. Pseudo-Hippocrates.

32·2 × 22·5 cm. Early first century.

One complete column, inscribed on the verso of **1210** in a rather large and clear cursive hand, which is probably of the reign of Tiberius, if not of Augustus, and could not be placed later than the middle of the first century. A document with which this papyrus was found is dated A. D. 24–5. **1184** is thus much the oldest MS. authority for these Pseudo-Hippocratean letters, being considerably earlier than the two Berlin papyri published by Kalbfleisch in *Berliner Klassikertexte*, III. pp. 5–9. And it possesses several unique features. As originally written, Ep. 3 (ll. 1–10) was shortened at the end, the ordinary termination being appended as an adscript. Ep. 4 (ll. 11–16) appears in a double shape, a greatly compressed version of the longer form, and the shorter form which is found in a group of mediaeval MSS. and is here added in the margin; P. Berlin 7094 has

only the shorter form. Between Ep. 4 and Ep. 5 three editorial lines (ll. 17–19) are inserted which do not occur elsewhere. Of Ep. 5, of which in P. Berlin 7094 the shorter form follows the longer, the shorter form, with some peculiar variations, is alone given (ll. 20–7). Lastly, whereas in both the Berlin papyri Ep. 5 is immediately followed by Ep. 11, in 1184 there succeeds (ll. 28–33) a letter to Gorgias which apparently occurs nowhere else but has coincidences of phraseology with Ep. 6, which is addressed to Demetrius. The papyrus illustrates afresh the instability of the tradition regarding these letters.

The hand of the alterations and additions is probably not to be distinguished from that of the body of the text, and is at any rate contemporary. For the collation given below, Littré's edition has been used.

Βασιλευς βασιλεων μεγας Αρταξερξης
Υστανη Ελλησποντου επαρχω χαιριν
Ιπποκρατους ιητρου Κωου απο [[δε]] Ασ
τεχνης
κληπιου γεγονοτος και εις εμε κλε
5 ος αφεικται δος ουν αυτωι χρυσον και
αργυρον οποσον εαν βουληται καὶ ταλλα
χυδην ων εαν σπανιζη και πεμπε προς
ημεας εσται γαρ ισοτειμος Περσεων
και ει τις αλλος [[αγαθος φιλον]] ανηρ των κατ Ευρωπην [ ]
τοις αριστοις δίδου ουν μη φειδομε αγαθος φιλον [ ]
οικω βασιλεω[ς]
10 νος ολβου

Κωωι
Υ[σ]τανης Ιπποκρατει ιητρωι [[απο δε]] Ασκλη
αδεω[ν ο]ντι εγγονωι
ι
πι[[ου γεγονοτος]] χαιριν και υγιαινιν | ην επεμψεν
βασιλευς σου χρηζων επεμψεν προς η | βασιλευ[ς] επισ
μεας διδους χρυσον και αργυρον οποσον | τολην σου
15 εαν βουλει και ταλλα χυδην ων εαν | χρηζων πε
σπανιζης συ ουν παραγεινου συντομως | πομφα σοι
ο δε γενναιος τηρησας το της τεχνης αξιω | ινα κατα τα
μα και το προς τους Ελληνας φιλοστοργον | χος ες βασι
αντεφωνησεν γραψας τον τροπον τουτον | λεα πεμ
20 Ιπποκρατης ιητρος απο γενους Ασκληπιαδε | ψωι
ων Υστανει Ελλησποντου επαρχω χα(ιρειν)

πεμπε ες βασιλεα ως ταχος οτι και προσ
φορη και εσθητι και οικησει και παση τη
ες βιον αρκευση ουσιη χρεομαι και Περ
σεων ολβωι ου θελωι επαυρεσθαι ουδε παν
ειν βαρβαρους ανθρωπους νουσων εκθρους
εοντας Ελληνων

Ιπποκρατης Γοργια τω φιλτατω πλειστα χαιριν
και υγιαινιν βασιλευς ο Περσεων μετα
πεμψασθαι ημεας εβουληθη επι χρυσωι
τε και αργυρωι πανπληθει αγνοων οτι
λογσο εμος σοφιη κεχρημενος χρυσου
μεζονα δυναμιν εχει

2. Υστανη: so CDHIKb: Υστανει others, Littré, and l. 21 below.
χαιριν: so CDHJrb; om. vulg.
4. εις: so υ; ἐς others, Littré.
τεχνης κλεος αφεικται: κλέος τέχν. ἀφ. φ, κλεος αφεικται P. Berl., as originally **1184**, κλέος ἀφ. τῆς τέχν. (Littré) or κλέος ἀφ. τέχν. others.
5–6. και αργυρον is omitted in the MSS. and P. Berl. CFGHIJKb have χρυσίον. οποσον is also the spelling of CD, and ταλλα of Ko; ὁκόσον and τὰ ἄλλα others.
7. εαν σπανιζη: so φ with ἄν for εαν; σπανίζει others, Littré.
προς: so CHφb; ἐς or εἰς others.
8. Περσέων ἰσότιμος CDHIJKb. ὁμότιμος Περσ. φ.
9. The interlinear insertion brings the papyrus into agreement with the ordinary text, except that τιθεσο (ποιοῦ οστυψ) has been left out after βασιλεως. ποιου could hardly be got into the lacuna after φιλον. δίδου οὖν is unattested.
τις: so οστφψ: τις ἔστιν others, Littré.
10. The sentence ἄνδρας γὰρ εὑρεῖν δυναμένους τι κατὰ συμβουλίην οὐ ῥηίδιον is omitted, as in P. Berl. 7094. The latter has, however, ἔρρωσο which **1184** omits with οτυφ.
11. Υ[σ]τανης: so οστυφψ P. Berl.; Ὑ. ὕπαρχος Ἑλλησπόντου others.
ιητρωι Κωωι: so φ; ιητρω P. Berl. 7094, om. others.
12. εγγονωι: ἀπογόνῳ MSS.
και υγιαινιν: om. MSS.
13–16. The ordinary form of the longer version is βασιλεὺς μέγας Ἀρταξέρξης σοῦ χρῄζων ἔπεμψε πρὸς ἡμέας ὑπάρχους, κελεύων σοι ἀργύριον καὶ χρυσὸν (χρυσίον HJKb) καὶ τὰ ἄλλα χύδην ὧν σπανίζεις καὶ ὅσα βούλει διδόναι, καὶ πέμπειν πρὸς ἑωυτὸν ἐν τάχει· ἔσεσθαι γὰρ Περσέων τοῖς ἀρίστοις ἰσότιμον. σὺ οὖν παραγίνου ξυντόμως. ἔρρωσο.
The marginal adscript coincides with the shorter form of the letter, except for the absence of the words γράψον οὖν πρὸς ταύτην (ταῦτα φ, P. Berl. 7094, αὐτήν υ) after σοι. The papyrus agrees with φ P. Berl. in omitting ο before βασιλευς and placing ινα before κατα ταχος, and with φ in reading σου for σεο, and πεπομφα for επεμψα. For ες βασιλεα P. Berl. gives προς βασιλεα; other MSS. omit, φ substituting τὴν σὴν ἀπόφασιν.
20. απο . . . Ασκληπιαδεων: om. MSS.
22. ες βασιλεα: εἰς βασ. οστυψ, εις ? βα]σιλεως P. Berl. 7094. ii, βασιλεῖ others.

ως ταχος: *ἃ λέγω γράφων ὅτι τάχος* most MSS., *ἃ* (*ὡς ὅτι ουψ*) *ἐγὼ γράφω οστυψ*; b also has *ἐγὼ γράφω* for *λέγω γράφων*, and *φ* omits *ὅτι τάχος*. P. Berl. 7094. ii is defective.

οτι: *διοτι* CDGHIJK.

24. *αρκευση ουσιη*: so most MSS. (*ἀρκεούσῃ*); *οὐσ. ἀρκ. οτυψ*, *περιουσ. ἀρκ. φ*, *αρκ. συνουσιη* P. Berl. 7094,]*ουσιηι* [*αρκε*]*ο*[*υσηι* P. Berl. 6934.

χρεομαι: so *τυφ* and the Berlin papyri; *χρείομαι οσψ*, *χρεόμεθα* (Littré) and *χρεώμεθα* others.

24–5. *και Περσεων υλβωι* (l. *ολβου*): cf. P. Berl. 7094 *και ολβου Περσεων*; *ὄλβου δὲ Περσῶν φ*, *Περσέων* (*Περσῶν*) *δὲ ὄλβου* others and P. Berl. 6934.

θελωι: *μοι θέμις* MSS., including P. Berl. 7094. ii and 6934.

επαυρεσθαι: so *οστυψ*, P. Berl. 6934; *ἐπαύρασθαι* others (*ἐπάρ. φ*).

25–6. *πανειν . . . νουσων*: *βαρβάρους ἄνδρας νούσων παύειν* MSS. (with P. Berl. 6934) except *φ*, which has *νούσων παῦσαι βαρβάρους ἄνδρας*.

27. *εοντας*: so *οτυφψ*: *ὑπάρχοντας* other MSS., P. Berl. 6934. The papyrus agrees with *τυφψ* in omitting *ἔρρωσο* which other MSS. and P. Berl. add after *Ελληνων*.

28–33. The text of Ep. 6, the phraseology of which is reflected in ll. 32–3 is: *Ἱπποκράτης Δημητρίῳ ὑγιαίνειν. βασιλεὺς Περσέων ἡμέας μεταπέμπεται, οὐκ εἰδὼς ὅτι λόγος ἐμοὶ σοφίης χρυσοῦ πλέον δύναται. ἔρρωσο.* In l. 32 read *λογος εμος* or *λογος ο εμος*.

IV. DOCUMENTS OF THE ROMAN AND EARLY BYZANTINE PERIODS

(*a*) OFFICIAL.

1185. Letter of a Praefect, etc.

9·9 × 14·9 cm. About A.D. 200.

Though the writer of this papyrus was merely amusing himself or practising his hand, its contents are of some interest. On the recto sentences have been copied out from four distinct documents: (1) the commencement of a petition from Ammonion to the praefect Magnius Felix Crescentillianus (ll. 1, 2, 4); (2) a letter, or part of one, from the same praefect to the strategi of the Heptanomia relating to the offices of gymnasiarch and agoranomus (ll. 3, 5–8); (3) a proverbial saying (ll. 10–12); (4) the opening formula of a letter from Ammonion to Diogenis (l. 13). On the verso is a partial copy of another letter from Felix to the strategi of the Heptanomia and Arsinoïte nome, referring to their failure to pay the proceeds of the eight-drachma tax, which had been made over to him, and ordering the centurions in the nomes to go to Alexandria in order to celebrate 'the Emperor's festival'.

The papyrus bears no date, but apparently belongs to a period of joint rule (l. 21), and since it was accompanied by a document of the reign of Septimius Severus, it is most probably to be referred to the time of his association with Caracalla, a date which suits the handwriting. In the list of praefects most of those years are already accounted for, but there is a blank between 197 and 201, and to this Magnius Felix Crescentillianus, who is not otherwise known, may be conveniently referred. The tax of eight drachmae, the name of which occurs here for the first time, is evidently the same as that which in **916** and one or two other texts is represented by the abbreviation $\eta\int$ or η^{+}. **916** shows that it was levied upon land per aroura, and that the praefect Aemilius Saturninus, who may have been the immediate predecessor of Felix, had issued instructions regarding it; possibly his interest was of a similar direct kind. What the centurions had to do with this is not clear. Military officers are not ordinarily associated with the collection of taxes, but the special circumstances of this impost may have rendered their co-operation desirable (cf. Wilcken, *Ost.* i. 621).

Recto.

[[*Μαγνιος*]] *Μαγνίῳ Φήλικει Κρησκεντιλλια-*
νῷ ἐπάρχῳ Αἰγύπτου δέησεις παρὰ
Μάγνιος Φῆλιξ στρατηγοῖς Ἑπτὰ νομῶν χαίρειν.
Ἀμμωνίωνος τοῦ καὶ καὶ κακ .
τὰς περὶ τῶν γυμνασιαρχιῶν καὶ ἀγορανομιῶν
ἐφέσεις τοῖς κρατίστοις ἐπιστρατήγοις ἀπένειμα καὶ
περὶ τούτου διάταγμα προυτέθη ἐπὶ τῆς λαμπρο-
τάτης Ἀλεξανδρείας. κονδύ[λ]ους αὐτῷ δείδου.
κακ καί
. ον παῖδα τὸν μεικρὸν δεῖ ἄρτον ἐσθίειν,
ἄλας ἐπιτρώγειν, ὀψαρίου μὴ θινγάνειν,
ἂν δὲ καὶ οἶνον αἰτῇ, κονδύλους αὐτῷ δείδι.
χαῖρε, κυρία μου Διωγενίς, Ἀμμωνίων σε προσ-

Verso.

Μάγνιος Φῆλ[ι]ξ στρατηγοῖς
Ἑπτὰ νομῶν καὶ Ἀρσινο-
ίτου χαίρειν. γεινώσκιν
ὑμᾶς θέλω ὅτι τὸ μὲν
ἀργύριον τῆς καλου

μένης ὀκταδράχμου
συ⟨ν⟩εχώρησαν ἡμεῖν
οἱ θειότατοι βασιλεῖς καὶ
οὐκέτι οὐδὲν ἀποδείδοτε
μέχρι τούτου. εἰ οὖν οἱ ἑκα{ν}-
τοντάρχαι μέχρ[ι] πολ-
λοῦ ἐν τοῖς τόποις ὑμῶν
εἰσίν, ἐν τάχει παραγεινέσθω-
σαν ἐν τῇ λ[α]μπροτάτῃ
Ἀλεξανδρέων πόλει καὶ
τὴν τοῦ βασιλέως ἑορτὴν
ἐπιτελείτωσαν. εἰ δὲ μή γε, ὃς ἂν
ἀπειθήσει τούτῳ μου τῷ διατά-

10. Second ε of εσθιειν inserted above the line. 12. l. δίδου. 13. l. Διογενις. 31. l. ἀπειθήσῃ.

'To Magnius Felix Crescentillianus, praefect of Egypt, supplication from Ammonion also called . . .'

'Magnius Felix to the strategi of the Heptanomia, greeting. I have assigned to the most high epistrategi the appeals concerning the offices of gymnasiarch and agoranomus, and an edict has been published concerning this in the most illustrious city of Alexandria.'

'A little boy must eat bread, nibble besides some salt, and not touch the sauce; but if he asks for wine, give him your knuckles.'

'Greeting, lady Diogenis, I, Ammonion, address you.'

'Magnius Felix to the strategi of the Heptanomia and the Arsinoïte nome, greeting. I would have you know that the most divine sovereigns granted to me the money from the so-called eight-drachma tax, and you have not yet up to the present made any payment. If then the centurions are in your districts for long, let them attend with speed at the most illustrious city of the Alexandrians and celebrate the festival of the sovereign. Otherwise, if any one disobeys this my order . . .'

1–8. Lines 3 and 5–8 as far as Ἀλεξανδρείας were first written; the letters of ll. 1–2, 4, and 8 (from κονδύ[λ]ους)–13, though by the same hand, are larger and heavier. Ammonion was perhaps the actual writer; cf. l. 13.

5–6. The meaning apparently is that the decision in certain cases concerning the offices in question had been delegated by the praefect to the epistrategi.

8. κονδύ[λ]ους . . . δείδου repeats the conclusion of l. 12.

10–12. The third of these iambic lines is known as a proverb from Suidas and the paroemiographi. Diogenianus and Zenobius give it in the form ἂν οἶνον αἰτῇ, κόνδυλον αὐτῷ δίδου, but Suidas, s. v. ἂν οἶνον, rightly has κονδύλους, as in the papyrus; cf. Schol. Aristoph. *Pax* 123, Plutarch, *An virtus doceri potest*, 2 (439 d) παιδὸς ὀψοφαγοῦντος ὁ Διογένης τῷ παιδαγωγῷ κόνδυλον ἔδωκεν, Aristoph. *Nub.* 981–3. In l. 10 the first letter is possibly δ, for τ, but looks more like μ than anything else. Metre is easily restored by writing ⟨τ⟩ὸν παῖδα δεῖ τὸν μικρόν, with ἂν δ' οἶνον in l. 12.

13. *προσαγορεύω* was no doubt the word intended; cf. e. g. **526**. 2.

17–20. For this appropriation of the proceeds of a tax to the praefect cf. the *ὑποκείμενα ἐπιστρατηγίᾳ* &c. as rightly explained by Martin, *Épistratèges*, pp. 137 sqq.

29. The festival was perhaps the customary celebration of the emperor's birthday. Since the date was known and was still some little time distant, a celebration in honour of the accession of Caracalla, who became full emperor between Nov. A. D. 197 and May A. D. 198 (cf. **910** introd.) is less likely to be meant, though it would fit in well enough with the supposed date of this papyrus.

31. *διατά-[γματι.*

1186. Edict of a Praeses.

14·4 × 6·8 cm. Fourth century.

The recto of this papyrus contains parts of sixteen lines of a late third-century account. On the verso, written in a clear semi-cursive hand probably of the first half of the fourth century, is part of an edict of Aurelius Herodes, praeses of the Thebaïs, directed against the use of the whip (*ἱμάντες*) in the punishment of free men. For slaves, he says, this is permitted, though to be deprecated; but for the free it is illegal. In their case the proper instrument, according to Roman law, was the *fustis*, as opposed to the *flagellum*, and even this came to be regarded as out of place for persons of superior station. Cf. *Dig.* xlviii. 19. 10 *ex quibus causis liber fustibus caeditur, ex his servus flagellis caedi et domino reddi iubetur*, 19. 28 *non omnes fustibus caedi solent, sed hi duntaxat qui liberi sunt et quidem tenuiores homines: honestiores vero fustibus non subiciuntur, idque principalibus rescriptis specialiter exprimitur*; Mommsen, *Strafrecht*, pp. 983 sqq.

Αὐρήλιος Ἡρώδης ὁ διασημότατος ἡγούμενος
Θηβαΐδος λέγει· τὸ τὴν διὰ τῶν ἱμάντων λη-
ṭαρι[.]ων ἐπιχωρίως οὕτω καλουμένων αἰκεί-
αν ὑπομένειν ἐστὶν μὲν καὶ ἐπὶ τῶν δουλι-
κὴν τύχην εἰληχότων ἀνιαρόν, οὐ μὴν κατὰ
τὸ παντελὲς ἀπηγορευμένον, ἐλευθέρους δὲ
ἄνδρας τοιαύτην ὕβρειν ὑπομένειν οὔτε τοῖς
[νόμοις] ἀκόλ[ου]θο̣ν ἀ̣δ̣ι̣κείαν τε [ἔ]χον ἐστὶν ἐ̣ν̣
[33 letters] . α̣τε
. . . . . .

2. *θηβαΐδος . . . ἱμαντων* Pap. 4. *ὑπομενειν* Pap. 6. *απ'ηγορευμενον* Pap. 7. *ὕβρειν* Pap.

'Edict of Aurelius Herodes, most honourable praeses of the Thebaïd. Subjection to the punishment of scourging, called in the native speech . . ., is even for those of servile

estate lamentable though not entirely forbidden; but for free men to be submitted to such an outrage is contrary to the laws and an injustice . . .'

2–3. The first letter of l. 3 may be γ, τ, or possibly σ, and between the ι and ω there is a space and a small hole in the papyrus, but there is no trace of ink and it is not certain that any letter is lost. ἐπιχωρίως naturally suggests that the preceding word is Egyptian, but Mr. Griffith, whom I have consulted, does not recognize it. If ἐπιχωρίως is reconcileable with a Latin term, ληταρίων might stand for *lethalium*; ληγαρίων = *legalium* is a less likely epithet. Mitteis suggests a connexion with the late word *ligaria*; cf. Du Cange s.v. In P. Leipzig 40. iii. 20 the scourge used for a slave is called *buneura*. The reference of the words ἐλευθέρους μὴ τύπτητε in the next line there is obscure; cf. the note on p. 132.

1187. Proclamation of a Strategus.

21·5 × 7·2 cm. A.D. 254.

A notice issued by the strategus Aurelius Posidonius summoning the inhabitants of those quarters of the city upon which devolved the liturgies for the coming year to meet for the nomination of a phylarch. This functionary, who is rarely mentioned, had duties similar to those of the amphodogrammateus, and is perhaps the same official under a different title; cf. **1119**, and the fourth-century Leipzig papyrus cited by Wilcken, *Chrestomathie*, p. 67. His business was to submit the names of persons suitable for the various public offices. Hence it was of much importance to those liable that the man entrusted with that power should be honest and impartial: and this, it is interesting to find, was recognized to the extent of giving them the right of election. On the verso there are parts of six short lines of an account.

Αὐρήλιος Ποσειδώ-
νιος στρα(τηγὸς) Ὀξυρυγχ(ίτου)·
παραγγέλλεται τοῖς
ἀπὸ τῶν μελλόντων
λειτουργεῖν τῷ εἰσιόν-
τι ἔτει ἀμφόδων συν-
ελθε[ῖ]ν σήμερον ἐν
τῷ συνήθει τόπῳ κα[ὶ
ὀνομάσαι ὃν ἐὰν αἱρῶν-
ται φύλαρχον ὅ[ν]τα
εὔπορον καὶ ἐπιτήδει-
ον κατὰ τὰ κελευ-
σθέντα ὑπὸ τῶν τὸ
δύνασθαι αὐτὸν
τοῦ χρόνου ἐνστάν-
τος ὑγιῶς καὶ πιστῶς
ἀντιλαβέσθαι τῆς
λειτουργίας. ἐσημ(ειωσάμην).
(ἔτους) α Αὐτοκρατόρων
Καισάρων Πουπλίου
Λικιννίου
Οὐαλεριανοῦ καὶ
Πουπλίου Λικι[ν]νίου
Οὐαλεριανοῦ
Γαλλιηνοῦ Εὐσεβῶν
Εὐτυχῶν Σ[εβα]στῶν

ἀπότακτον συστη- Παῦνι κϛ.
15 σαμένων, πρ[ὸ]ς τὸ

12. τ of τα blotted. 13. ὕπο Pap.

'From Aurelius Posidonius, strategus of the Oxyrhynchite nome. Notice is given to the inhabitants of the quarters about to serve in the coming year to assemble to-day at the accustomed place and to name whomever they choose as phylarch, being a person of means and suited for the post, in accordance with the orders of those who constituted the appointed office (?), in order that when the time comes he may be able to perform the duty honestly and faithfully. Signed by me. The first year of the Emperors and Caesars Publius Licinius Valerianus and Publius Licinius Valerianus Gallienus Pii Felices Augusti, Pauni 26.'

1 sqq. This is the usual formula in notices promulgated by the strategus; cf. e.g. B. G. U. 7. i. 18.

6. For the ἄμφοδα in this connexion cf. **1119**. 6, note.

9. ὀνομάσαι seems to have been the word intended, but what precisely stands in the papyrus is doubtful. Perhaps ονομαι was originally written and then amended by the insertion of ασ. The sense at any rate is evident.

13–15. τῶν . . . συστησαμένων is an obscure phrase. ἀπότακτος is commonly applied to amounts in kind or money, πυρός, φόρος, ἐκφόριον, &c., and τὸ ἀπότακτον is similarly used, e.g. **1124**. 5, P. Fay. 39. 17. But ἀπότακτον here can hardly be the salary of the phylarch, who was probably unpaid. In **34**. i. 2 the word is employed of officials, [τοῖς ἀπ]οτάκτοις πραγματευ]ομένοις; cf. P. Leipzig 28. 7, P. Flor. 71. 722 ἀποτακτικός. Hence I suggest that τὸ ἀπότακτον is 'the appointed office' of phylarch, a sense which combines well with κελευσθέντα. It does not seem likely that οἱ τὸ ἀπότ. συστ. could mean the persons constituting the whole body of those liable to λειτουργίαι.

21 sqq. This date confirms the view taken of **1119**. 5 and 30, where Mesore of the year 254 is still attributed to the Galli. The dating of that papyrus is clearly abnormal.

1188. Official Correspondence.

32·6 × 26 cm. A.D. 13.

This correspondence relates to a proposed sale of some persea-wood and acacia-wood which had no private owner and so belonged to the ἴδιος λόγος. The series of letters begins with the application of the purchaser, Didymus, to the idiologus Quintus Attius Fronto (ll. 18–26; cf. **721**), who forwarded it to the basilicogrammateus of the nome with instructions to verify details and value the wood (ll. 14–17). The correspondence then descended in the usual way from the basilicogrammateus to the topogrammateus (ll. 7–13) and from the latter to the comogrammateus (ll. 2–6), upon whom devolved the business of supplying the information required by the idiologus; cf. e.g. P. Amh. 68. Acacia-trees occur in a similar connexion in **1112**: a dead persea was the subject of **53**: cf. C. P. Herm. 7. ii. 28, iii. 7.

[. .] Κερκεύ(ρων) κλά(δοι) γ.

2 Σαραπίων Πετεύρει κω(μο)γρ(αμματεῖ) Κερκεύρων χαίρειν. τοῦ ἐπεσταλ-
μένου μοι ὑπὸ Διοσκουρίδου βα(σιλικοῦ) γρ(αμματέως) χρη(ματισμοῦ)
τὸ ἀντίγρα(φον) ὑποτέτακται.

3 ἐπελθὼν οὖν ἐπὶ τὰ δη(λούμενα) εἰς Δίδυ(μον) Ἡρακλείδ(ου) ἐν μὲν τῷ
Θοηρείωι Ὀσορφνᾶτο(ς) ἀπὸ περσέας ζωφυτο(ύσης) κλάδον ἕνα καὶ
ἐν τῶι ἱερῶι Ἁρπεβή(κιος)

4 ἐπὶ τῆ(ς) τῶν ἱερῶν ζῴων θήκης ἀπ[ὸ] ζωγονούση(ς) περσ(έας) κλάδους
ξηρο(ὺς) δύο καὶ ἐπιςκ(εψάμενος) εἴ εἰσιν ξηροὶ καὶ ὀφείλ(οντες)
εἰς ἴδιον δόγον ἀναλη(φθῆναι) κατὰ τὸν γνώ(μονα),

5 ἐπιθε(ὶς) τὴν ἐπ᾽ ἀλη(θείας) ἀξίαν μετὰ χειρογρ[α(φίας)] προσανένε(γκε)
εὐσή(μως), στοχα(σάμενος) τοῦ μηδ(ὲν) ἀγνοη(θῆναι) μηδὲ πρὸς
χά(ριν) οἰκονομηθ(ῆναι), ὡς πρὸς σὲ τοῦ περὶ τῶν ἀγνοη(θέντων)
ζη(τήματος) ἐσο(μένου).

6 (ἔτους) μβ Καίσαρος Μεχ(εἰρ) κδ.

7 2nd hand. Διοσκουρίδης Σαραπίωνι το(πο)γρ(αμματεῖ) τῆς μέση(ς) το(παρχίας)
καὶ Πετεύρει{ς} κω(μο)γρ(αμματεῖ) Κερκεύ(ρων) καὶ Διονυσί(ῳ)
κω(μο)γρ(αμματεῖ) Πεεννὼ χαίρειν. τοῦ

8 μετενη(νεγμένου) ἐφ᾽ ἡμᾶς παρὰ τοῦ ὑπογεγραμμέ(νου) ὀνόματος ἐκ τῶν
ἐπεστα(λμένων) ὑπὸ Κοίντου Ἀττίου Φρόντωνος τοῦ πρὸς

9 τῶι ἰδίωι λόγωι χρη(ματισμοῦ) τὸ ἀντίγρα(φον) ὑποτέτα(κται). συνελκύ-
(σαντες) τοῖς δι᾽ αὐτοῦ ση(μανθεῖσι) καὶ ἐπελθόντες ἐπὶ τὰς σημαι-
νομέ(νους)

10 κλάδους καὶ ἀκάνθας καὶ ἐπισκε(ψάμενοι) εἰ ξηροὶ καὶ ὀφεί(λοντες) εἰς
ἴδιο(ν) λόγ(ον) ἀναλη(φθῆναι) κατὰ τὸν γνώμον(α), ἐπιθέ(ντες) καὶ
τὴν ἐπ᾽ ἀλη(θείας) ἀξίαν

11 μετὰ χειρογρα(φίας) προσανενέ(γκετε) εὐσή(μως), στοχα(σάμενοι) τοῦ
μηδ(ὲν) ἀγνοη(θῆναι) μηδὲ πρὸς χά(ριν) οἰκονομη(θῆναι), ὡς πρὸς
ὑμᾶ(ς) τοῦ περὶ τ(ῶν) ἀγνοη(θέντων) λόγ(ου) συστα(θησομένου).

12 (ἔτους) μβ Καίσαρος Μεχ(εἰρ) θ.

13 ἰδίου λό[γο]υ. Διοσκουρίδης σεση(μείωμαι). (ἔτους) μβ Καίσαρος
Μεχ(εἰρ) θ.

14 τῶι βασιλικῶι γραμμα(τεῖ) τοῦ Ὀξυρυγχί(του). τοῦ ἐπιδεδομέ(νου) ὑπο-
μνή(ματος) παρὰ Διδ(ύμου) τοῦ Ἡρακλείδ(ου) σὺν τῇ ὑπ᾽ αὐτὸ
γεγονυίᾳ

15 ὑπογραφῆι τὸ ἀντίγρα(φον) ὑποτέτα(κται). ἐπελθὼν οὖν ἐπὶ τὰ δι' αὐτοῦ
δηλού(μενα) ξύλα, ἃν ᾖ ξηρὰ καὶ ἀδέσποτα καὶ ὀφεί(λοντα) εἰς ἴδιο(ν)
16 λόγον ἀναλη(φθῆναι) κατὰ τὸν γνώμον(α), ἐπιγνοὺς τὴν διάθε(σιν, καὶ
ἐπιθεὶς τὴν ἐπ' ἀλη(θείας) ἀξίαν προσφώνη(σον), στοχα(σάμενος)
τοῦ μηδ(ὲν) ἀγνοη(θῆναι),
17 ὡς πρὸς σὲ τοῦ λόγου ἐσομένου. (ἔτους) μβ Καίσαρος Μεχ(εὶρ) θ.
18 Κοίντωι Ἀττίωι Φρόντωνι
19 παρὰ Διδύμου τοῦ Ἡρακλείδ(ου). βούλομαι ὠνή(σασθαι) ἐν τῶι Ὀξυρυγ-
χίτηι νομ(ῶι) ἐκ τοῦ ἰδίου λόγ(ου) ξύλα ἐξηραμμέ(να) ἀδέσπ(οτα)
ὀφείλοντ(α)
20 εἰς ἴδιον λόγ(ον) ἀναλη(φθῆναι) κατὰ τὸν γνώμο(να), ἐν μὲν κώμηι Κερκεύ(ρων,
τῆς μέση(ς) το(παρχίας) ἐν Θοηριείωι Ὀσορφνᾶτος μονόκλαδον
21 ἀπὸ περσειδί[ο]υ ἐξη(ραμμένον) ἄξι(ον) (δραχμῶν) ἕξ, καὶ ἐν τῶι ἱερῶι
Ἁρπεβήκιος ἐπὶ τῆι θήκηι τῶν ἱερῶν ζώων ἀπὸ ζωγονού-
22 σης περσέας κλάδους ξ[ηρο]ὺς β ἀξί(ους) (δραχμῶν) δύο, καὶ ἐν κώμηι
Πεεννὼ τῆς α(ὐτῆς) το(παρχίας) ἐν τῶι ἱερῶι τοῦ Ἄμμωνος
23 ἀπὸ ζωγονο(ύσης) περσέας κλάδον ἐξη(ραμμένον) ἄξι(ον) (δραχμῶν) δύο.
καὶ περὶ τὴν α(ὐτὴν) κώμη(ν) ἐν τῷ Μελανθίου κλήρωι ἐν τῆι
24 γεγονυίᾳ διασφά[γ]ι τοῦ μεγά(λου) περιχώ(ματος) ἀκάνθας συνπεπτω-
κ(υίας) δύο ἀξί(ας) (δραχμῶν) ὀκτώι, / τῆς συντιμ(ήσεως) (δραχμαὶ) ιη,
25 καὶ οὔτε πρὸς ἴση(ν) . [. .] . η( ) ο[ὐ]δὲ πρὸς ἕτε(ρον) οὐδὲν ἁπλῶς
παρενοχλή(σω), ἐὰν οὖν φαίνη(ται) ἐπιστ(εῖλαι) τοῖς γραμμα(τεῦσι)
26 ὅπως διαγράψαντ[ό]ς μου τὰς προκει(μένας) τῆς τειμῆς ἀργ(υρίου)
(δραχμὰς) ιη λάβωι τὴν καθή(κουσαν) διαγρα(φήν).
27 τοῖς γραμμα(τεῦσι). γραφήτωι τῷ βασιλικ(ῷ) γραμμα(τεῖ) εἰς ἐπί-
σκε(ψιν). (ἔτους) μβ Καίσαρος Μεχ(εὶρ) θ.
28 ἀνέγνων. (ἔτους) μβ Καίσαρος Μεχ(εὶρ) θ.
29 3rd hand. τῶι κω(μο)γρ(αμματεῖ). ἐπισκε(ψάμενος προσανένε⟨γ⟩κ(ε). (ἔτους)
μβ Καίσαρος Μεχ(εὶρ) κδ.

4. l. λόγον.

'Kerkeura, three branches.

'Sarapion to Peteuris, comogrammateus of Kerkeura, greeting. A copy is appended of the document sent to me by Dioscurides, basilicogrammateus. Go therefore to the objects specified as concerning Didymus son of Heracleides, namely a branch of a live persea-tree at the Thoëreum of Osorphnas, and two dry branches of a living persea-tree in

the temple of Harpebekis at the tomb of the sacred animals, and see whether they are dry and ought to be appropriated by the privy purse in accordance with the tariff, add the true value with a signed declaration and report clearly, making it your aim that nothing be concealed or done by favour, knowing that you will be held accountable in any inquiry concerning facts that remain unknown. The 42nd year of Caesar, Mecheir 24.

'Dioscurides to Sarapion, topogrammateus of the middle toparchy, and to Peteuris, comogrammateus of Kerkeura, and Dionysius, comogrammateus of Peënno, greeting. A copy is appended of the document delivered to us from the person below written in accordance with the instructions of Quintus Attius Fronto, controller of the privy purse. In furtherance of the object stated go to the branches and acacia-trees indicated and see whether they are dry and ought to be appropriated by the privy purse in accordance with the tariff, add the true value with a signed declaration and report clearly, making it your aim that nothing be concealed or done by favour, knowing that you will be held to account for facts that remain unknown. The 42nd year of Caesar, Mecheir 9.

'For the privy purse. Signed by me, Dioscurides. The 42nd year of Caesar, Mecheir 9.

'To the basilicogrammateus of the Oxyrhynchite nome. Appended is a copy of the memorandum presented to me from Didymus son of Heraclides, with the endorsement made below it. Go then to the logs therein stated and see if they are dry and have no owner and ought to be appropriated by the privy purse in accordance with the tariff, and after learning their condition and adding the true value furnish a report, making it your aim that nothing be concealed, knowing that you will be held accountable. The 42nd year of Caesar, Mecheir 9.

'To Quintus Attius Fronto from Didymus son of Heraclides. I wish to purchase in the Oxyrhynchite nome from the privy purse some dried logs which have no owner and ought to be appropriated by the privy purse in accordance with the tariff, namely at the village of Kerkeura in the middle toparchy in the Thoëreum of Osorphnas a single branch of a small persea-tree, dried and worth six drachmae, and in the temple of Harpebekis on the tomb of the sacred animals two dried branches of a living persea-tree worth two drachmae, and at the village of Peënno in the same toparchy in the temple of Ammon a dried branch of a living persea-tree worth two drachmae, and near the same village in the holding of Melanthius in the cutting made in the great dyke two fallen acacia-trees worth eight drachmae, total value 18 drachmae, and I will give no trouble with regard to . . . nor to anything else at all, if it seems good to you to give instructions to the secretaries that on my paying as the price the aforesaid 18 drachmae of silver I may receive the proper authorization.

'To the secretaries. Let a letter be written to the basilicogrammateus for an inspection. The 42nd year of Caesar, Mecheir 9.

'Read by me. The 42nd year of Caesar, Mecheir 9.

'To the comogrammateus. Inspect and report. The 42nd year of Caesar, Mecheir 24.'

1. The number of *κλάδοι* in this marginal note is three because only those at Kerkeura are counted. A parallel document was no doubt sent to the comogrammateus of Peënno, the other village concerned (l. 22).

3. *ζωφυτο(ύσης)*: cf. l. 4 and C. P. Herm. 7. ii. 17 *μυξέα ζωφυτοῦντα*, 28 *περ[σέ]αν ζωφυτ[οῦσαν*, P. Brit. Mus. 214. 13 *ἀκανθέας δύο ζωφυτούσας*.

For the *ἱερὸν Ἁρπεβήκιος* (Harpebekis = Horus the hawk) cf. the *ἱερακεῖα* mentioned in P. Tebt. 5. 70. Osorphnas, in whom a deified animal is probably to be recognized (cf. Wilcken, *Grundzüge*, pp. 105–6), is apparently new.

4. *ἱερῶν ζῴων*: cf. e. g. P. Tebt. 5. 78.

γνώμονα: the *γνώμων* of the *ἴδιος λόγος* is mentioned in the edict of Ti. Iulius Alexander, C. I. G. 4957 = Dittenberger, *Or. Gr. Inscr.* 669. 44; cf. P. Tebt. 287. 5 note, B. G. U. 1118. 45, Wilcken, *Grundzüge*, p. 210.

5. For *πρὸς χά(ριν)* cf. P. Amh. 68. 10; the lacuna at the beginning of that line should be filled on the analogy of the present passage *στοχασάμενοι τοῦ μηδὲν ἀγνοηθῆναι μηδὲ πρὸς χάριν κτλ.*, preceded by a verb such as *προσανενέγκετε* or *προσφωνήσατε*. At the end of the line I am unable to read any abbreviation of *λόγου*; the suspended *η* is fairly clear, and the preceding letter can well be *ζ*.

9. *συνελκύ(σαντες)*: cf. P. Par. 64. 29 *τοῖς δὲ διαβάλλουσιν* (not *διαλαβοῦσιν*) *ὑμῖν ὑποδέχεσθαι αὐτὸν τοὺς ἀντιδίκους τόπωι καὶ κα[θό]λου αὐτῶι συνελκύσθαι μὴ προσέχετε.*

19. As Wilcken remarks, *ἐκ τοῦ ἰδίου λόγ(ου)* may be restored on this analogy in **721**. 3. Seppius Rufus, the idiologus there concerned, was no doubt the successor of Fronto.

25–6. Cf. the conclusion of **835** quoted in the note on **731**. 14–15.

27–8. These lines contain the endorsement of the idiologus. The day of the month must apparently be *θ*, not *ε*, and if this is correct, Fronto must have been at Oxyrhynchus or in the immediate neighbourhood.

29. The identity of the date with that in l. 6 indicates that this line emanated from the topogrammateus; the hand, however, is not the same as in ll. 1–6, which were probably written by his secretary.

1189. Letter of a Strategus.

16·6 × 13·1 cm. About A. D. 117.

This letter, of which the conclusion is lost, from the strategus of the neighbouring Heracleopolite nome to Apollonius, strategus of the Oxyrhynchite nome, relates to a *γραφή* or schedule of 'property which belonged to the Jews'. The large upright handwriting cannot be later than about the beginning of the second century, and since an Apollonius is known from **74** and **97** to have held the office of strategus in A. D. 116 it is highly probable that the papyrus belongs to the period of the great Jewish outbreak which occurred in the previous year, and was not ended until after the accession of Hadrian. Confiscations would be the natural consequence, and it was doubtless with some of the property thus forfeited that the *γραφή* of the text was concerned. For the papyri referring to these disturbances cf. Wilcken, *Grundzüge*, pp. 64–5.

The document was the forty-fourth of a series made up into a roll in the bureau of the strategus. Of the one adjoining it on the left the ends of a few lines remain mentioning *τῷ κρατ]ίστῳ ἐπὶ στρατήγῳ* (?) and *στρ ατηγοῦ Λητοπο]λίτου*, and a detached fragment from the commencement of another letter from Aquilius Polion most likely belongs to this.

μδ.

2nd hand *Ἀκύλιος Πωλίων στρατηγὸς*
Ἡρακλεοπολίτου Ἀπολλωνίῳ

στρατηγῶι Ὀξυρυγχείτ[ο]υ
τῶι φιλτάτωι χαίρειν.
ἐπιστολὰς δύο ἃς ἔγραψα
ἣν μὲν σοὶ ἣν δὲ Σαβείνῳ
στρατηγῷ Κυνοπολείτου
περὶ γραφῆς τῶν τοῖς [Ἰ]ουδαί
οις ὑπαρξάντων κ[αὶ αὐτὴν
τὴν γραφὴν εὖ ποιήσεις
κομισάμενος καὶ τὴν
μὲν σοὶ ἱκνουμένην κατα-
σχὼν τὴν δὲ εἰς τὸν Κυνο-
πολείτην διαπεμψάμε-
[νος
. . . . . .

On the verso

Ἀπολλωνίωι στρα(τηγῷ) Ὀξυρυγχ[είτου.

'No. 44.

'Aquilius Polion, strategus of the Heracleopolite nome, to his dearest Apollonius, strategus of the Oxyrhynchite nome, greeting. Kindly receive two letters which I have written, one to you and one to Sabinus, strategus of the Cynopolite nome, about a list of property which belonged to the Jews, with the list itself, and keep the letter coming to you and forward the other to the Cynopolite nome . . . (Addressed) To Apollonius, strategus of the Oxyrhynchite nome.'

1190. Letter of a Strategus.

26·7 × 14·5 cm. A. D. 347.

A letter from the strategus to two praepositi of a pagus informing them that the commander-in-chief had ordered the recruits to proceed to Babylon and directing the praepositi to assist in carrying out the order. It was intended to add a list of the recruits, but this was not completed. Cf. **1022**, **1103**.

Φλαούιο[ς . . . . . στρ]ατηγὸς Ὀξυρυγχ(ίτου)
Φλαουίῳ Π[. . . . . καὶ] Αὐρηλίῳ Θέωνι
πραιπ(οσίτοις) ε πά[γου ἀδελ]φοῖς χαίρειν.
ἡ ἐξουσία τοῦ [κυρίου μου] τοῦ διασημοτάτου
δουκὸς Φλαουίο[υ . . . . .]τίμου προσέταξεν

τοὺς τίρωνα[ς ἀποσταλ]ῆναι εἰς τὴν Βαβυλῶνα.
σπουδάσατ[ε οὖν, ἀ]δελφοί, τοὺς δημο-
σίους τῶν ε̣ξ̣[. . . . . .] ἐπαγομένους
τοὺς αἱροῦν[τας ἑκάστου τί]ρωνας ὡς
ἐξῆς δ̣[ηλοῦται καταστ]ῆσαι ἐπὶ τῆς
πόλ[εως καὶ ἑτοιμάσ]ασθαι [τ]ὴν τ[ο]ύτων
ἀπο[στολήν, ὅπως μηδὲν ἐμποδὼν] ἔσται.
2nd hand [ἐρ]ρ̣[ῶσθ]α̣ί̣ σε [εὔ]χομαι,
ἄδελφε.
ὑπατείας Οὐολκακίο[υ Ῥουφίν]ου τοῦ λαμπροτάτου ἐπάρχ[ο]υ
τοῦ ἱεροῦ πραιτωρίου καὶ Φλ(αουίου) Εὐσεβίου τοῦ λαμ(προτάτου)
κόμιτος Παῦνι κη.
3rd hand εἰσὶ δέ·
Σ̣αραπίων{ος} Χαιρήμονος
τοὺς δημοσίους μετὰ τ̣ῶν τιρώ(νων) . . .

'Flavius . . ., strategus of the Oxyrhynchite nome, to his brothers Flavius P . . . and Aurelius Theon, praepositi of the fifth pagus, greeting. His highness my lord the most honourable dux Flavius . . . timus has ordered the recruits to be dispatched to Babylon. Take care therefore, my brothers, that the officials of the . . . produce the recruits for which they are severally responsible as hereinafter declared and assemble them at the city and prepare for their dispatch, in order that there may be no hindrance. I pray for your health, brother.' Date.

1. στρ]ατηγός: cf. **1057**. 2, note; Wilcken, *Grundzüge*, p. 77.

3. For ἀδελ]φοῖς cf. ll. 7 and 14. A vestige above the line suits the top of a φ, and τοῖς φιλτάτοις is too long, even if πάγου were abbreviated.

7. The supplement is rather short as compared with those in the adjacent lines.

8. Perhaps ἑξ[ῆς, as in l. 10.

10–12. The restoration suggested is of course very uncertain. An alternative in ll. 11–12 would be e.g. πρὸς τὸ δύν]ασθαι [τ]ὴν τ̣[ο]ύτων ἀπο[στολὴν (or ἀπο[δημίαν) γενέσθαι, only then it becomes difficult to complete the sentence satisfactorily, unless this be supposed to have extended into another line which was begun further to the right than those preceding; cf. l. 17. καταστ]ῆσαι in l. 10 is somewhat long for the lacuna.

13–14. The signatory forgot that he was addressing two persons.

20. This line appears to lack sense. It is not certain that the word τιρώνων was abbreviated at the fourth letter, but the remains are not easily reconciled with τιρωνων or τιρωνω(ν). There is a wide margin (5½ cm.) below the line.

1191. Official Correspondence.

Breadth 12·8 cm. A.D. 280.

This document consists of two parts. Lines 1–10 are a copy of a letter sent by Aurelius Ammonius to the strategus of the Oxyrhynchite nome conveying to him an order of the praefect Hadrianius Sallustius that all acts emanating from the senate with regard to the appointment of various local administrators (*ἐπιμεληταί*) should bear the signature of the secretary (*σκρείβας*). Appended to this is a letter from the strategus to the secretary directing his attention to the foregoing document, with a repetition of its provisions.

Hadrianius Sallustius is a new name to be added to the list of praefects. Aurelius Ammonius, who is given the title *κράτιστος* and was perhaps epistrategus, is also unknown.

Αὐρ]ήλιος Ἀμμώ[ν]ιος στρατηγῷ Ὀξυρυγχίτο[υ
[χ]αίρειν. ἀκο[λο]ύθως τοῖς κελευσθεῖσι ὑπὸ τοῦ
[μ]εγέθους τοῦ κυρί[ο]υ μου τοῦ διασημοτάτου ἡγε-
μόνος Ἀδριανίου Σαλλουστίου περὶ τῆς τῶν
ἐπιμελητῶν χειροτονίας ἐφ' ἑκάστου τῶν
περὶ αὐτῶν ἐπιστελλομένων ὑπογραφὴν εὐ-
[δ]οκήσεως τοῦ σκρείβου λαμβάνειν μὴ πα-
[ρ]αλίμπαναι, ἀκολούθως τοῖς περὶ τούτου κελευσ-
θεῖσι. ἐρρῶσθαί σε πολλοῖς χρόνοις εὔχομαι.
(ἔτους) ϛ Ἀθὺρ ια.
Αὐρήλιος Ὀλύμπιος γενόμενος ὑπομνημα-
τ[ογρά]φος σ[τρατηγὸ]ς [Ὀ]ξυρυγχίτου
[σκρείβᾳ χαίρειν.]
[ἧς ἐλάβομεν ἐπ]ι[στο]λ̣ῆς [παρὰ Αὐρηλίου Ἀμμω-]
νί[ο]υ τοῦ κρατίστου περὶ τῆς τῶν ἐπιμελη-
τῶν χειροτονίας κατὰ κέλευσιν τοῦ μεγέ-
θους τοῦ κυρίου τ̣οῦ διασημοτάτου ἡγεμόνος
Ἀδριανίου Σαλλουστίο[υ] ἐφ' ἑκάστου τῶν πε-
ρὶ αὐτῶν ἐπιστελλομένων ὑπὸ τῆς κρα(τίστης) βουλ(ῆς)
[ὑ]πογραφὴν εὐδοκήσεώς σου λαμβάνειν μὴ πα-
[ρ]αλιμπάνιν τὴ[ν] στρατηγίαν, ὡς ἐκελεύσθη,
[ἀ]ντίγραφον ἐπιστέλλεταί σοι, ἵν' εἰδῇς καὶ τὸ

[κ]ελευσθὲν ἐν φροντίδι ἔχῃς. (2nd hand) {ερ} ἐρρῶσθαί σε εὔχομ(αι).

(ἔτους) ϛ τοῦ [κυρίου ἡμῶν Μά]ρκου Αὐρηλίου [Π]ρόβου Σ[εβαστοῦ]

3rd hand [. .]λ̣( ) συμφο[

. . . . . .

1. οξυρυ̣γ̣χιτο[Pap. 7. l. πα[ρ]αλίμπανε.

'Aurelius Ammonius to the strategus of the Oxyrhynchite nome, greeting. In accordance with the orders of his highness my lord the most honourable praefect Hadrianius Sallustius concerning the election of administrators, on every occasion when instructions are issued concerning them do not neglect to take the subscription signifying concurrence of the secretary, in accordance with the orders concerning this. I pray for your lasting health. The sixth year, Hathur 11.

'Aurelius Olympius, ex-hypomnematographus, strategus of the Oxyrhynchite nome, to . . ., secretary, greeting. A copy is sent to you of the letter which we have received from his excellency Aurelius Ammonius concerning the election of administrators in accordance with the order of his highness my lord the most honourable praefect Hadrianius Sallustius, directing the office of the strategus, on every occasion when instructions are issued by the most high senate concerning the administrators, not to neglect to take your subscription signifying concurrence, as ordered, so that you may be informed and keep the order in view. I pray for your health. The sixth year of our lord Marcus Aurelius Probus Augustus . . .'

6. *ἐπιστελλομένων*: i. e. by the *βουλή*, as explained in l. 19.

7. A *σκρείβας* appears in connexion with the *βουλή* in **59**. 9. Cf. P. Leipzig 40. ii. 12, &c.

12. A break occurs below this line, but the gap is evidently slight.

1192. Order for Payment.

7·5 × 16·8 cm. A. D. 280.

An order from a financial secretary to a local agent for a payment of lentils to two collectors of annona. The payment was probably due to the collectors as part of their remuneration; cf. the note on l. 4. The writing in this and the following papyrus is across the fibres of the recto.

Χαιρήμων γρα(μματεὺς) δημοσίων λόγων
Ἰσιδώρῳ προνοητῇ Ἐπισήμου χαίρει[ν.]
μέτρησον Ἀπολλωνίῳ καὶ Ἑρμείνῳ ἀπαιτη-
ταῖς ἀννώνης τετάρτης ἑξαμήνου ὀνόμ(ατος)

5 Ἀμμωνίωνος φακῆς μέτρῳ δε-
κάτῳ ἀρτάβας ἓξ ἥμισυ, γ(ίνονται) (ἀρτάβαι) ϛL,
λαμβάνων γράμματα. ἐρρῶσθαί σ[ε] εὔχομ(αι).
(ἔτους) ϛ τοῦ κυρίου ἡμῶν Πρόβου Σεβαστοῦ
Χ[οίακ] γ.

4. α of τεταρτης corr. from ρ.

'Chaeremon, secretary for the public records, to Isidorus, agent at Episemou, greeting. Measure out to Apollonius and Herminus, collectors of annona, for the fourth period of six months on behalf of Ammonion six and a half artabae of lentils by the tenth measure, total 6½ art., and take a receipt. I pray for your health. The sixth year of our lord Probus Augustus, Choiak 3.'

2. For προνοητῇ cf. e. g. **1134**. 8, **1147**. 17, and Gelzer, *Byzant. Verw.* p. 87. The village Ἐπισήμου is mentioned in **136**. 16, **1031**. 8.

4. The mention of the τετάρτη ἐξάμηνος in conjunction with the fact that the order was issued by the γραμματεὺς δημοσίων λόγων indicates that the payment was made to the collectors personally in consideration of their services. In that case Ammonion would be another official.

5. φακῆς: for the fem. form cf. B. G. U. 14. iv. 24, 977. 2, P. Flor. 171. 6.

9. Χ[οίακ is more probable than Μ[ε]χ[είρ.

1193. Order from a *Speculator*.

Height 7 cm. Fourth century.

An order addressed to a village police-officer to supply a donkey and a guard.

Π(αρὰ) τοῦ σπεκουλ[άτορος]
[ἀρ]χεφ[όδῳ] κώμης Ταμπέμου. [αὐτῆς] ὥρας δεξάμενός
μου τὰ γράμματα ὄνον ἕνα πα[ράσχου] μετὰ καὶ ἑνὸς φύλακος
τῷ ἀποσταλέντι φρ⟨ο⟩υρῷ. (2nd hand) σεσημίωμαι. [ ]

'From the *speculator* to the chief of police of the village of Taampemou. Immediately on receiving my letter supply one donkey together with one guard to the sentinel whom I have sent. Signed by me.'

1. For σπεκουλ[άτορος] (*speculatoris*) cf. **1214**. 2, **1223**. 21, P. Flor. 71. 652, &c.

2. [αὐτῆς] ὥρας: cf. αὐθωρόν, which occurs in another (unpublished) order of this period, P. Flor. 155. 2, &c., and ἑαυτῆς (sc. τῆς ὥρας). δεξάμενοι would be an easier reading than δεξάμενος, and perhaps [ἀρ]χεφ[όδῳ] is wrong, though it well suits the remains.

(*b*) DECLARATIONS TO OFFICIALS.

1194. Arrears of Annona.

15·8 × 28·9 cm. Third cent. (about A. D. 265).

This papyrus contains a mutilated report of arrears of military supplies (annona) which had been ordered for the use of troops accompanying the praefect Claudius Firmus but had not been fully delivered.

The chief point of interest here is the identity of the praefect. A[C]l(audius) Valerius Firmus was in office in A. D. 246–7, but his praenomen is only known from **720**. 1, and even if it is there rightly restored, which is not quite certain ([Iu]l(ius) is another possibility), usage requires that, where brevity was desired, the first and not the second of the two prior names should be omitted. Moreover, that usage is followed in the case of this particular man in P. Amh. 72. 10 and 81. 5, as well as in an unpublished Oxyrhynchus text, where he is called simply Valerius Firmus. An identification with the praefect of A. D. 246–7 is therefore unsatisfactory, and I prefer to suppose that Claudius Firmus was the praefect mentioned by Vopiscus, *Firmus*, 3 . . . *plerique Graecorum alteram tradunt, ignari eo ipso tempore tres fuisse Firmos, quorum unus praefectus Aegypti, alter dux limitis Africani idemque proconsule, tertius iste Zenobiae amicus ac socius.* '*Eo ipso tempore*' means the period of the Palmyrene war in the reign of Aurelian; an unpublished Berlin papyrus (P. 1463), the knowledge of which I owe to Wilcken's kindness, fortunately fixes the date of Firmus' tenure more precisely. The document, a fragmentary petition, is dated in the twelfth year of Gallienus (A. D. 264–5), and in l. 5 a reference occurs to τῷ λαμπροτάτῳ ἡ]γεμόνι Κλαυδίῳ Φίρ[μῳ]. Our praefect is accordingly to be placed between Aurelius Theodotus (A. D. 262: P. Strassb. 5) and Juvenius Genialis (A. D. 266–7). Whether he was after all, in spite of Vopiscus, the same person as the alleged usurper, as maintained by P. Meyer (*Hermes* xxxiii. pp. 268 sqq.) and Homo (*Aurélien*, p. 113, n. 2). is a further question which need not here be considered. It is curious, however, that in the inscription upon which the former relied (Néroutsos, *Inscr. d'Alexandrie*, 48) the name coincides with that of the present document. The text is . . . (an erased name) Σεβαστοῦ Ἐπείφι κ, ἐπὶ Κλαυδίου Φίρμου λαμπροτάτου ἐπανορθωτοῦ. Meyer took the word ἐπανορθωτοῦ to refer to the rôle of Firmus as deliverer from Roman rule. But as against this Stein has observed (Pauly-Wissowa, *Real-Enc.* iii. 2720; cf. Cantarelli, *La Serie dei Prefetti*, p. 75) that the title λαμπρότατος ἐπανορθωτής corresponds to *clarissimus corrector*, and points rather to a period

subsequent to the reforms of Diocletian. A mere coincidence of names is not sufficient to overcome that argument.

The troops had apparently gone in a southerly direction (l. 4 *ἀνελθόντων*, l. 10 *ἀνόδου*; but cf. P. Leipzig 63. 7 *ἀνιοῦσιν στρατιώταις εἰς Πεντάπολιν*—from Coptos), and Wilcken makes the plausible suggestion that the Blemyes were giving trouble. It may be noted in this connexion that the usurper Firmus is stated to have been in league with that people (Vopiscus, *Firmus*, 3 *idem et cum Blemyis societatem maximam tenuit*); but the case for the identification of the praefect and the usurper is hardly to be strengthened by this consideration.

Col. i.

Ὀξυρυγχείτου·
πρὸς τὰ ἐπιζητηθέντα ὥστε μεταδο-
θῆναι τὰ λοιπαζόμενα ἐν ἐπιμεληταῖς
ἀννώνης τῶν ἀνελθόντων ἅμα τῷ
λαμπροτάτῳ ἡγεμόνι Κλαυδίῳ Φίρ-
μῳ στρατιωτῶν τὰ γνωσθέντα ὑπο-
δείκνυται, περὶ ὧν τῆς ἀπαιτήσεως,
εἰ δόξειεν, δύναται ἐπισταλῆναι τῷ στρα-
τηγ[ῷ τ]ὰ δέοντα. ἔστι δέ·
ἄρτου ἐ[πεβλ]ήθησαν ὑπὲρ ἀνόδου ἡμε-
[ρῶν δ . . . . . (ἀρτάβαι)] ρλς,
[ἀφ' ὧν διεδόθησαν διὰ] τῶν ἐπ[ι-
[μελητῶν (ἀρτάβαι)

. . . . . .

Col. ii.

οἴνου ἐπεβλήθησαν [
τος ξ(έσται) Ἰ(τα)λ(ικοὶ ?) δ ἡμε[ρῶν
ἃ ποιεῖ ξ(έστας) Ἰ(τα)λ(ικοὺς) ρπ[
ἀφ' ὧν διεδόθησ[αν διὰ τῶν ἐπιμελη-
τῶν ξ(έσται) [κ
λοιπ(οὶ) ξ(έσται) ρν [
ὑπ[ὲ]ρ ὧν . . . . [
ὁμοίων λο[
τὰ ἐκ . [

ἐκ (δραχμῶν) κ [
κρέως ἐπεβλήθησαν
ἡμερῶν γ [
ἀνθ' ὧν [Ἡρα-
κλείδου [
βοίου [

. . . . . .

In the left-hand margin of Col. i, at right angles

]ν προσδόκα ἐντὸς [
] . [.]ουσα τω[. .]νει . [

On the verso, along the edge opposite the left margin of Col. i

] πέμπεσθα[ι]

6. ὕπο Pap. 10. ὑπερ Pap.; so in l. 20. 15. δ̄ Pap.; so l. 25 γ̄. 28. βοϊου Pap.

Lines 1–13. 'Oxyrhynchite nome: in answer to the requisition for a report of the arrears devolving upon the superintendents of the annona on account of the soldiers who have gone up with the most illustrious praefect Claudius Firmus, the amounts ascertained are declared below, and the proper measures for their collection can, if it be approved, be communicated to the strategus. The amounts are as follows:

Bread, imposed for a journey of four days, 136 artabae; of which there were distributed through the superintendents . . . artabae; remainder . . .'

3–4. For the ἐπιμεληταὶ ἀννώνης at this period cf. **1115**, Wilcken, *Grundzüge*, pp. 361–2. The annona of the present text was no doubt a special levy occasioned by the passage of the troops.

11. I prefer δ (cf. l. 15) to γ (cf. l. 25) because 136 is divisible by 4.

12. For the supplement cf. l. 17. The διάδοσις here appears as carried out directly by the ἐπιμεληταί, and not through intermediary διαδόται; cf. **43** recto, iv. 8–9, 15. But διαδιδόναι is not always strictly used; cf. P. Leipzig 58. 9–14 and note *ad loc.*

15. Ἰ(τα)λ(ικοί): the abbreviation here and in l. 16 is ιλλ, with a diagonal stroke after the second λ. Of this, Ἰλλ(υρικοί) would be the natural expansion, but there seems to be no other authority for ξέσται Ἰλλυρικοί, whereas Ἰταλικός is a common epithet of the ξέστης and λίτρα. Wilcken suggests that the compendium is a misrepresentation of $\text{I}^{\lambda\lambda}$, the doubled λ indicating the plural, after the Latin method.

23. The ξέστης was apparently valued at 20 drachmae.

28. βο(ε)ίου: sc. κρέως.

1195. Promise of Attendance in Court.

21·1 × 14 cm. A. D. 135.

A declaration on oath to appear on the following day before a judge delegated by the praefect to try a case, the nature of which is not stated. The person making the declaration was an inhabitant of Hermopolis; his opponent, whose patronymics only are given, was presumably an Oxyrhynchite. Cf. **260**, B. G. U. 891, P. Leipzig 52, 53, Hamburg 4, Wenger, *Rechtshist. Papyrusstudien*, pp. 61 sqq., Gradenwitz, *Archiv* ii. pp. 573 sqq.

Ἀπολλωνίωι κριτῆι δοθέντι ὑπὸ Πετρωνίου
Μαμερτείνου τοῦ κρατίστου ἡγεμόνος.
Ἑρμα[ῖο]ς ὁ καὶ Ἀνουβίων Ἑρμαίου τῶν ἀπὸ
Ἑρμ[ο]ῦ πόλεως τῆς μεγάλης ὀμνύω
Αὐτ[ο]κράτορα Καίσαρα Τραιανὸν Ἁδριανὸν
Σεβαστὸν ἐρεῖν ἐπὶ σοῦ αὔριον ἥτις ἐσ-
τὶν εἰκὰς τοῦ ἐνεστῶτος μην[ὸ]ς [Μ]ε-
χε[ὶρ] ἐκβιβάζων τὰ ἐνεστῶτ[ά μοι π]ρὸς
Ἑρμ[α]ῖον Ἀπολλωνίδου τοῦ . . . . . [.]νος,
ἢ ἔνοχος εἴην τῶι ὅρκωι. (ἔτους) ἐνακ[αιδεκ]άτου
Αὐτοκράτορος Καίσαρος Τραιανοῦ Ἁδριανοῦ
Σεβαστοῦ Μεχεὶρ ἐννακα[ι]δεκάτῃ.

8. ζ of εκβιβαζων corr. from σ. 12. Second ν of εννακα[ι]δεκατη added above the line.

'To Apollonius, the judge appointed by his highness the praefect Petronius Mamertinus. I, Hermaeus also called Anubion, son of Hermaeus, inhabitant of Hermopolis Magna, swear by the Emperor Caesar Trajanus Hadrianus Augustus that I will speak before you to-morrow, being the twentieth day of the present month Mecheir, in explanation of my case against Hermaeus son of Apollonides son of . . .; otherwise let me be liable to the consequences of the oath.' Date.

1. If the date in l. 10 is rightly read, this papyrus was written two days after B. G. U. 19, which has hitherto provided the latest point (11 Feb. A. D. 135) for the praefecture of Petronius Mamertinus.

8. For ἐκβιβάζων cf. e.g. **260**. 15, P. Hamburg 4. 10.

9. The grandfather's name was possibly Ἀνουβίων, but the traces of letters are hardly identifiable.

10. For ἐνακ[αιδεκ]άτου, which suits the remains, cf. l. 12, where the word was originally so spelled, though a ν has apparently been added above the line.

1196. Declaration of a Tax-collector.

13·7 × 9·8 cm. A. D. 211–12.

This declaration upon oath by a person nominated to serve as a collector of corn-dues is a parallel text to **81**, and fortunately in better preservation, though it is itself not quite complete. Cf. also **82**.

Ἀνουβίωνι στρατηγῷ Ὀξυρυγχεί(του).
Πτολλᾶς Ἰσίωνος μητρὸς Στεφανοῦ-
τος ἀπ' Ὀξυρύγχων πόλεως εἰσδοθεὶς
ἅμα ἄλλοις ὑπὸ τοῦ νυνὶ τῆς αὐτῆς πόλε-
ως ἀμφοδογραμματέως εἰς πρακτορεί-
αν σειτικῶν μητροπολιτικῶν λημ-
μάτων γενήματος τοῦ ἐνεστῶτος
κ (ἔτους) ἀπηλιώτου τοπαρχίας Πακέρ-
κη τόπων ὀμνύω τὴν τοῦ κυρίου
Αὐτοκράτορος Μάρκου Αὐρηλίου
Σεουήρου Ἀντωνίνου Εὐσεβοῦς
Σεβαστοῦ τύχην ἀντιλήμψαισθαι
τῷ προσήκοντι χρόνῳ τῆς δηλου-
μένης χρείας καὶ ταύτην ἐκτελέ-
σιν ἐμφανὴς ὢν ὁπόταν ἐπιζη-
τηθῶ ὑπαντῶν τοῖς γεινομένοις
μηνιαίοις εἰς τὸ ἐμ μηδενὶ μεμ-
[φθῆναι
. . . . . .

On the verso

χι(ρογραφία) Πτολλᾶτ(ος) Ἰσίωνος πράκ(τορος) σι(τικῶν) Πακέρκη,
γνωστ(ὴρ) Ἀμμώ(νιος) Σαραπᾶτος τοῦ . . . [. . . ο]υ ἐξ(ηγητεύσας). [

2. ἴσιωνος Pap. 4. πολε̄ Pap. 12. l. ἀντιλήμψεσθαι.

'To Anubion, strategus of the Oxyrhynchite nome. I, Ptollas son of Ision and Stephanous, of the city of Oxyrhynchus, having been presented along with others by the amphodogrammateus of the same city now in office for the collection of corn-receipts at the metropolis from the produce of the current 20th year in the district of Pakerke in the eastern toparchy, do swear by the fortune of the lord Emperor Marcus Aurelius Severus

Antoninus Pius Augustus that I will take up at the proper time the said office and will discharge it, appearing whenever I may be required and presenting myself at the regular monthly statements, so as to incur blame in no respect . . .' Endorsement on the verso.

5. This analogy makes it certain that *τοῦ ἀμφοδογραμματέως* is to be restored in **81**. 7, and Mr. Bell informs me that he can read *τ[ο]ῦ ἀμφοδογραμματέως*: cf. **1119**. 6, B. G. U. 1062. 9–10.

8. *κ*: or perhaps *κα* is meant.

12–14. Cf. e. g. **1187**. 17–20, P. Flor. 2. i. 9–10, &c., Thead. 50. 12 sqq.

16–17. Cf. B. G. U. 1062. 16–17 *καὶ ὑπακοῦσαι καθ' [ἕκα]σ[τ]ον μηνιαί[ο]ν τῷ [τ]οῦ νομοῦ στρατηγῷ πρὸς [τὰς] διαγραφά[ς]*. Examples of such monthly reports are frequent, e. g. P. Tebt. 339. The termination of *γεινομένοις* could be read as *-αις*, and in *τοῖς* too the *ο* is not quite clear; the masculine however (sc. *λόγοις*) is more likely.

17. The text probably proceeded *ἢ ἔνοχος εἴην τῷ ὅρκῳ. παρέσχον δὲ ἐμαυτοῦ γνωστῆρα Ἀμμώνιον*; cf. l. 20 and **82**. 7–10.

20. *γνωστ(ήρ)*: cf. **496**. 16, note, **976**, P. Amh. 139. 23, 140. 5, B. G. U. 1032. 11.

1197. Declaration of a Shipper.

23·2 × 10·2 cm. A. D. 211.

A declaration on oath addressed to the strategus by a boat-owner promising to supply a boat for the transport of corn. That the supply of vessels for the transport-service, on which cf. Wilcken, *Grundzüge*, i. pp. 378–9, Rostowzew, *Archiv* iii. pp. 220 sqq., was not always adequate is shown by C. P. Herm. 6.

Σαραπίωνι τῷ καὶ Φανίᾳ
στρατηγ(ῷ) Ὀξυρυγχίτου.
Τιθοῆς Σαραπίωνος ἀπὸ Φα-
κουσῶν μητρ[ὸ]ς Πτολέμας διε-
ραμαρτείτης τῆς αὐτῆς Φα-
κουσῶν ὀμνύω τὴν Σευήρου
καὶ Ἀντωνίνου τῶν κυρίων
Σεβαστῶν τύχην παρασ-
τήσειν τὸ ὑπάρχον μοι πλοῖ-
ον κύδαρον ἀγωγῆς
(ἀρταβῶν) ρν πρὸς τὴν διαίρασιν
τοῦ δημοσίου πυροῦ
ὁπόταν τὰ ἐξ ἀποστόλων
πλοῖα παραγένηται,
εἰς τὸ ἐν μηδενὶ μεμ-
φθῆναι. ἡ χειρογραφία

κυρία. [. . .]οχ . . δὲ ναύ-
του ἐν[. . .] . . [.] Σαρα-
πίωνα [. .] . . . ου ἀπὸ
Φακουσ[ῶ]ν.
(ἔτους) ιθ [Αὐτο]κρατόρω[ν Καισάρων
Λουκ[ί]ου Σ[ε]πτιμίου Σεουήρ[ου
Εὐσεβο[ῦς] Περτίνακος
Ἀραβικοῦ [Ἀ]δ[ι]αβηνικοῦ Παρθικο[ῦ
Μεγίστου καὶ Μάρκ[ο]υ Αὐρηλίου
Ἀντωνίνου Ε[ὐσεβο]ῦς Σεβαστῶν
Μ€[σ]ορὴ . . (2nd hand) Τ[ι]το῀ς Σεραπί-
ων[ος] ὤμο[σ]α τὸν ὅρκον ὡς πρ-
όκ[ιτ]αι. Σαραπίω[ν . . . . . .
ἔγ[ραψα ὑπὲρ αὐτοῦ μὴ εἰδό-
το῀ς [γράμματα.
. . [
. . . . . .

27. l. Τ[ι]θοῆς.

'To Sarapion also called Phanias, strategus of the Oxyrhynchite nome. I, Tithoës son of Sarapion and Ptolema, of Phacusae, corn-lader (?) of the said Phacusae, swear by the fortune of Severus and Antoninus the lords Augusti that I will provide the small boat belonging to me of 150 artabas' burden for the lading (?) of the government corn whenever the boats collected in accordance with the orders of lading arrive, so as to incur blame in no respect. This bond is valid. And . . . sailor Sarapion son of . . . of Phacusae.' Date, and signature of Tithoës written for him by Sarapion.

2. Ὀξυρυγχίτου, if that is the word meant, is very cursively written. It is not clear that στρατηγῷ was abbreviated.

4. διεραματίτης, a person who deals with διεράματα, is apparently a new word. For διέρασις, which occurs in l. 11, cf. P. Tebt. 328. 3–4 κληρωθεὶς . . . εἰς διέρασιν δημοσίου πυροῦ; διέραμα is no doubt either to be read or restored in P. Thead. 26. 14 (a receipt issued by δεκάπρωτοι; cf. 27. 19) τὰ ναῦλα τῶν διαιρ⟨α⟩μάτων. διέραμα could mean sifted corn prepared for embarkation, but 'sifting' seems a not very apposite sense for διέρασις in l. 11, where 'lading' would be more suitable to the context. Perhaps the word merely implies pouring the corn into the hold of the vessel. In Plutarch, *Non posse suaviter vivi* 4 (p. 1088 e) διέραμα signifies a strainer, but that meaning will clearly not fit P. Thead. 26 and 27.

10. κύδαρος or κύδαρον is known from the lexicographers, who describe it as πλοίου or νεὼς εἶδος, πλοιάριον. ἀγ(ωγῆς) or ἀγω(γῆς) is more probably to be read in P. Amh. 138. 5 than ἄγο(ντος).

13. Cf. P. Amh. 138. 10, where Mitteis is doubtless right in reading [ἐ]ξ ἀποστόλου (*Chrestomathie*, p. 391), Brit. Mus. 256. 9–10 ἀκολούθως τῷ [18 letters]ου ἀποστόλῳ,

C. P. Herm. 6. 11–12 as restored by Wilcken, *Chrestomathie*, p. 522 ἐπ[εὶ ο]ἱ σοὶ ἐπίτροπο[ι τοὺς καλο]υμένους ἀποστόλους [13 letters δι'] ὧν κελεύειν α[ὐτο]ῖς ἔθος [τὴν] τοῦ σείτου ἐμ[β]ο[λὴν ποιεῖσ]θ(αι. Mitteis has aptly cited *Dig.* xlix. 6. 1 *litteras dimissorias sive apostolos.* In **522** λόγος ἀποστόλου Τριαδέλφου, &c., a somewhat different sense is required.

17–20. The purport of this additional sentence was broadly to fix the identity of the ναύτης. In l. 18 εν[. . . is not improbably a verb, but whether Sarapion is the object or the subject is uncertain. The word preceding δέ in l. 17 is apparently not ὄνομα. [διάδ]οχον δὲ ναύτου ἐν[έστ]ησα would be a possible reading, but is not at all convincing.

1198. Notification of Death.

26·2 × 7·2 cm. A. D. 150.

A notice addressed to the comogrammateus by an inhabitant of the Oxyrhynchite village Teïs (cf. **1200**. 14) of the death of his father and his paternal uncle; cf. e. g. **79, 262, 1030**. The present document is peculiar in mentioning that these deaths, which had occurred in the previous year, had been too late to be included in the periodical return of the comogrammateus relating to that year; and the notice was delayed till the last day of Tubi. In P. Brit. Mus. 281 a decease is similarly reported the year after it had taken place, but there is no analogous explanatory statement.

Σαραπᾶτι κωμογρα(μματεῖ)
παρὰ Ἀντεῖτος Ἀμμωνίου
τοῦ Ἀντεῖτος μητρὸς Ταπε-
ηῖτος τῶν ἀπὸ κωμῆς Τήε-
ως. ὁ πατήρ μου Ἀμμωνᾶς
Ἀντεῖτος τοῦ Ἡρακλήου
μητρὸς Τανετβέως καὶ ὁ
τούτου ὁμογνήσιος ἀδελ-
φὸς Ἀντεῖς ὑπερετεῖς
ἄτεχνοι ἀναγραφόμε-
νοι εἰς τὴν αὐτὴν Τῆειν
ἐτελεύτησαν τῶι διελθόν-
τι δωδεκάτῳ ἔτι Ἀντωνείνου
Καίσαρος τοῦ κυρίου μετὰ κα-
ταχωρισμὸν λόγων. διὸ
ἀξιῶ τούτους ἀναγρα-
φῆναι τῇ τῶν τετελευ-
τηκότων τάξει διὰ τῶν
ὑπὸ σοῦ καταχωριζομέ-
νων δημοσίων λόγων,
καὶ ὀμνύω Αὐτοκράτορα
Καίσαρα Τίτον Αἴλιον
Ἀδριανὸν Ἀντωνεῖνον
Σεβαστὸν Εὐσεβῆ ἀληθῆ
εἶναι [τὰ γ]εγ[ρ]αμμένα κα[ὶ]
μηθὲν διεψεῦσθαι, ἢ ἔνε-
χος εἴην τῷ ὅρκῳ. ἔτους
τρισκαιδεκάτου Αὐτοκράτορος
Καίσαρα Τίτου Αἰλίου
Ἀδριανοῦ Ἀντωνείνου
Σεβαστοῦ Εὐσεβοῦς Τῦβι λ.
2nd hand Ἀντεῖς Ἀμμωνίου ἐπιδέδω-
κα καὶ ὀμώμεκα τὸν ὅρκον.
Θέων Ἀμμωνίου ἔγραψα ὑπὲρ
αὐτοῦ μὴ εἰδότος γράμματα.

16. *υς* of *τουτους* corr. from *ν*. 21. Final *α* of *αυτοκρατορα* corr. from *ο* (?). 24. l. *ἀληθῆ*. 26. l. *ἔνοχος*. 29. l. *Καίσαρος*. *υ* of *τιτου* and *αιλιου* corr. from *ν*.

'To Sarapas, comogrammateus, from Anteis son of Ammonius son of Anteis, his mother being Tapeëis, of the village of Teïs. My father Ammonas son of Anteis son of Heracleus, his mother being Tanetbeus, and his full brother Anteis, who were past age, had no trade, and were registered in the said village of Teïs, died in the past twelfth year of Antoninus Caesar the lord after the presentation of the accounts. I therefore request that they be registered in the list of dead persons through the public accounts presented by you, and I swear by the Emperor Caesar Titus Aelius Hadrianus Antoninus Augustus Pius that the above declaration is true and that I have made no false statement, otherwise let me be liable to the consequences of the oath.' Date and signature of Anteis written for him by Theon son of Ammonius.

2. *Ἀμμωνίου*: in l. 5 the name is given as *Ἀμμωνᾶς*.
9. *ὑπερετεῖς*: cf. **1030**. 8, note, and B. G. U. 1140. 22 *τὸ τῶν ἑξήκοντα* (?).
14–15. Cf. ll. 19–20, P. Brit. Mus. 259. 92 *τ[ετ]ελευτηκότ(ες) ι[β]* (*ἔτει*) *μ[ε]τὰ τὸν καταχ(ωρισμὸν) τῶν λόγ(ων)*, 95, &c., and e. g. **514**. 4, P. Fay. 35. 9, B. G. U. 1062. 17–18.

1199. NOTIFICATION OF PURCHASE.

12·4 × 10·5 cm. Third century.

A notice, addressed to the *βιβλιοφύλακες ἐγκτήσεων*, of the purchase of a house, with a request for the proper official recognition of the change of ownership. The document is not in the form of the usual *ἀπογραφή*, but is a *ὑπόμνημα* or memorandum asking for a *παράθεσις* to be made. It is thus akin to P. Tebt. 318, B. G. U. 243, P. Gen. 44, Class. Phil. 2, Hamb. 16; but there is a certain distinction. According to the usual view of that group of documents, which all come from the Fayûm, the reason for the substitution of what may be called the *παράθεσις*-form for an *ἀπογραφή* was the fact that the previous owner had not made an *ἀπογραφή*; cf. Eger, *Ägypt. Grundbuchwesen*, pp. 131 sqq., Mitteis, *Grundzüge*, pp. 103 sqq. That explanation will not apply to the present case, since in ll. 24–5 it is distinctly stated that the vendor had declared her ownership in an *ἀπογραφή*. Why the *παράθεσις*-form was nevertheless adopted by the purchaser remains obscure; the lost conclusion of the papyrus perhaps gave the solution.

. . . . . .

[. . . . . .]τορ . [. . . . .] *γυ[μ(νασιαρχήσαντι) τ]ῆς λα[μ-*
προτάτης Ὀξ(υρυγχίτων) π[όλ(εως) κα]ὶ τῷ σὺν αὐτῷ ἀμφο-
τέροις [β]ιβλ(ιοφύλαξι)
παρὰ Αὐρηλίας Ἰουλίας Ἁρποκρατιένι Θέωνος
τοῦ καὶ Ἀσκληπιάδου ἐπικαλουμένου Ζωίλου

μη(τρὸς) Τατρείφιος ἀπὸ τῆς λαμπροτάτης Ὀξυρυγ-
χειτῶν πόλεως χρηματιζούση⟨ς⟩ δικαίῳ τέκνων.
ἐώνημαι καθ' ἰδιόγραφον πρᾶσιν γεγονυῖαν
τῷ ἐνεστῶ{σ}τι ζ (ἔτει) Ἁθὺρ β παρὰ Αὐρηλίας Θε-
ωνίδος θυγατρὸς Θέωνος τοῦ καὶ Ζωίλου ἐ-
ξηγητεύσαντος τῆς λαμπροτάτης Ἀλεξανδρείας
καὶ ὡς ἐχρημά(τιζεν) ὁμοίως χρηματιζούσης
δικαίῳ τέκνων μη(τρὸς) Πτολέμας ἀπὸ τῆς αὐ-
τῆς πόλεως τὴν ὑπάρχουσαν αὐτῇ κληρονομι-
κῷ δικαίῳ πρότερον τοῦ δηλουμένου αὐτοῦ πατρὸς
Θέωνος τοῦ καὶ Ζωίλου ἐν τῇ αὐτῇ πόλει ἐπ' ἀμφόδου
Νότου Δρόμου οἰκίας σὺμ βρονησίῳ ὑφ' ἣν κατάγιο[ν
καὶ τὰ ταύτης χρηστήρια πάντα ὡς ἡ ⟨ἰ⟩διόγραφος
πρᾶσις περιέχι, ἧς ἐκμαρτυρηθείσης ὑπ' ἐμοῦ
διὰ τοῦ ἐνταῦθα μνημονίου τοῦ αὐτοῦ ζ (ἔτους) μηνὶ
Ἁθὺρ μοναχὸν ἐπ' ὑπογραφῇ τοῦ ἀσχολούμενον
ἐπιφέρουσα ὑμεῖν ἐπιδωμε τὸ ὑπόμνημα
πρὸς τὸ τὴν δέουσαν παράθε[σι]ν γενέσθα[ι,
κ[α]ὶ δηλῶ τὴν αὐτὴν Θεωδίαν [ἀ]πογεγράφθ[αι
τὸ προκείμενον ἔ[γ]γεον . [. .]α . [. . . . . .
[κλ]ηρονο[μ
. . . . . .

4. l. Ἀρποκρατιαίνης. 5. Final ου of επικαλουμενου and ζωιλου corr. from ω. 6. μη' Pap.; so in l. 13. ς of τατρειφιος added above the line. οξυρυγ' Pap. 7. Final η of χρηματιζουση corr. from α. τεκνω̄ Pap. 8. l. ἐώνημαι. 9. Second σ of ενεστωστι added above the line. 15. l. αὐτῆς. 17. l. οἰκίαν . . . προνησίῳ. 19. ε of εμου corr. from η. 20. ου of μνημονιου corr. from ω. 21. επ corr.; l. ἐφ'. l. ἀσχολουμένου. 22. l. ἐπιδίδωμι. 24. l. Θεωνίδα. 25. ε[γ]'γεον Pap.; l. ἔ[γ]γαιον.

'To . . ., ex-gymnasiarch of the most illustrious city of Oxyrhynchus, and his associate, keepers of the archives, from Aurelia Julia Harpocratiaena daughter of Theon also called Asclepiades surnamed Zoïlus, her mother being Tatreiphis, of the most illustrious city of Oxyrhynchus, acting in virtue of her children. I have bought in accordance with an autograph deed of sale made in the present seventh year, Hathur 2, from Aurelia Theonis daughter of Theon also called Zoïlus, ex-exegetes of the most illustrious city of Alexandria and however he was styled, likewise acting in virtue of her children, her mother being Ptolema, of the same city, the house belonging to her by right of inheritance and formerly the property of her said father Theon son of Zoïlus, situated in the same city in the quarter of the South Square with frontage (?) and cellar beneath and all

appurtenances as contained in the autograph deed of sale; which having been deposed to by me through the local record-office in the month Hathur of the same seventh year, I bring before you a single copy with the subscription of the tax-farmer and present this memorandum in order that the proper entry may be made; and I declare that the said Theonis registered the aforesaid property . . .'

1. This was perhaps the first line of the address; γυ[μ(νασιαρχήσαντι) is very uncertain, but a title of that kind evidently stood here.]ἀγορα[νομ(ήσαντι) τῆς λαμ̣π̣ρᾶς] καὶ λα[μ πρωτάτης is possible, but cf. l. 6.

7. χρηματιζούσης⟨ς⟩: sc. χωρὶς κυρίου.

17. For βρονησίῳ, which is for προνησίῳ, cf. P. Brit. Mus. 262. 1 οἰκία⟨ς⟩ καὶ προνησίου καὶ αἰθρίο⟨υ⟩, 355. 3 πύργου καὶ προνησίο⟨υ⟩, Gen. 10. 8 [οἰ]κ[ί]ας τριστεγά(στου) σὺν προνησίῳ. The word is presumably derived from νῆσος, but what exactly it means is not clear.

19 sqq. See the introduction to **1208**, and for ἀσχολουμένο⟨υ⟩, sc. ὠνὴν μνημονείου, cf. **1208**. 2, note.

23. παράθε[σι]ν: παραθή[κη]ν could well be read, but there is apparently no analogous instance of the word, although παράθεσις occurs in place of the more usual παραθήκη in the sense of deposit; cf. **1039**. 7, note.

1200. Registration of a Deed.

34·3 × 16·1 cm. A. D. 266. Plate VI.

This long and well-preserved papyrus, which was found rolled up in a cloth, is an application to the archidicastes asking him to communicate to the record-office of Oxyrhynchus the publication at Alexandria of a deed of sale; a copy of the latter and of the request for publication is enclosed. The component parts of the document may be placed in their chronological order as follows:

(1) Copy of the agreement of sale (ll. 14–40) with the signature of the vendor (ὑπογραφή, ll. 40–3).

(2) Application to the archidicastes for the publication (δημοσίωσις) of this agreement (ll. 9–13, 44–52).

(3) Further application to the archidicastes for the communication of the publication to the record-office at Oxyrhynchus (ll. 5–8, 53–5).

(4) Endorsement of the archidicastes ordering the proper steps to be taken (l. 56).

(5) Endorsement prefixed by an official in the bureau of the archidicastes, forwarding the document to the proper quarter (ll. 1–4).

(6) Signature of the applicant, appended at a later time (ll. 57–61; cf. note *ad loc.*).

On this process of publication of private agreements cf. P. Oxy. IV. pp. 192–3, Mitteis, *Grundzüge*, pp. 82–7, and for analogous documents see especially **719**, P. Leipzig 10, B. G. U. 578. The present example is differentiated from that group by the secondary application for communication to the local βιβλιοφύλακες; cf. P. S. I. 74. 1–9, with which ll. 53–5 agree very closely.

Αὐρή(λιος) Δίδυμος ὁ καὶ Σαραπίω(ν) ἱερεὺς καὶ ἀρχιδικα(στὴς) βυβ(λιοφύλαξι) Ἑρμο-
πολείτου χα(ίρειν). τῆς τετε(λειωμένης) προσφω(νήσεως) ἀντίγρα(φον) ὑπ(όκειται).
(ἔτους) ιγ Γαλλιηνοῦ
Σεβαστοῦ Παῦνι ια.
ὁ πρὸς τῇ δια(λογῇ) α . . χει α . . . ( ) . . . χρη(ματίζοντος).

d hand 5 Αὐρηλίῳ Διδύμῳ τῷ καὶ Σαραπίωνι ἱερεῖ ἀρχιδικαστῇ καὶ πρὸς τῇ
ἐπιμελείᾳ τῶν χρηματιστῶν καὶ τῶν ἄλλων κριτηρίων
παρὰ Αὐρηλίας Ἰσιδώρας. τῆς τετελειωμένης δημοσιώσεως ἀντίγρα-
φον ὑπόκειται.
Αὐρηλίῳ Διδύμῳ τῷ καὶ Σαραπίωνι ἱερεῖ ἀρχιδικαστῇ καὶ πρὸς τῇ ἐπιμε-
10 λείᾳ τῶν χρηματιστῶν καὶ τῶν ἄλλων κριτηρίων
παρὰ Αὐρηλίας Ἰσιδώρας χρηματιζούσης μητρὸς Ἀριστῶτος. τῆς
προειμένης μοι δισσῆς ἀσφαλείας σὺν τῇ ὑπὸ αὐτα ὑπογραφῇ ἀν-
τίγραφον ὑπόκειται.
Αὐρήλιος Μῶρος Ἀρεώτου μητρὸς Μινοῦτος ἀπὸ κώμης Τήεως
15 τοῦ Ὀξυρυγχείτου νομοῦ Αὐρηλίᾳ Ἰσιδώρᾳ χρηματίζουσα μητρὸς
Ἀριστῶνος ἀπὸ τῆς αὐτῆς κώμης Τήεως χαίρειν. ὁμολογῶ πεπρα-
κέναι σοι καὶ παρακεχωρηκέναι ἀπὸ τοῦ νῦν εἰς τὸν ἀεὶ χρόνον τὸ
φώ(νησις) ης) δημο(σιώσεως). ἐπιβάλλον τῷ πατρί μου Ἀρεώτῃ ψειλοῦ τόπου ἐν τοῖς ἀνὰ μέ-
σον μέρεσι τῆς κώμης οὗ γείτονες νότου Ἀμμωνᾶτος Πολίτα
20 βορρᾶ Κρονίου τοῦ καὶ Νεπωτιανοῦ βουλευτοῦ ἀπη[λι]ώτου
Ἀχιλλέως τοῦ καὶ Ἀντωνείνου λιβὸς Κορνηλίου Ἀρτ[ε]μ[ι]δώ-
ρου, τειμῆς τῆς συμπεφωνημένης πρὸς ἀλλήλους ἀργυρίου
Σεβαστοῦ νομίσματος δραχμὰς ἑκατὸν εἴκοσι, γ(ίνονται) ἀργ(υρίου) (δραχμαὶ) ρκ, ἃς αὐτό-
θι ἀπέσχον [π]αρὰ σοῦ διὰ χειρὸς ἐκ πλήρους. διὸ ἀπὸ τοῦ νῦν
25 κρατεῖν σε καὶ κυριεύειν σὺν ἐκγόνοις καὶ τοῖς παρὰ σοῦ μετα-
λημψομένοις τοῦ προκειμένου ψειλοῦ τόπου καὶ ἐξουσίαν ἔ-
χειν ἑτέροις πωλεῖν καὶ διοικεῖν καὶ ἐπιτελεῖν περὶ αὐτοῦ ὡς
ἐὰν αἱρῇ ἀνεμποδίστως καὶ μὴ ἐπελεύσασθαι μηδένα κατὰ
μηδένα τρόπον, ἔτι τε καὶ παρέξομαί σοι βέβαια διὰ παντὸς
30 ἀπὸ πάντων πάσῃ βεβαιώσει καὶ καθαρὰ ἀπό τε ἀπογραφῆς ἀν-
δρῶν καὶ γεωργίας βασιλικῆς καὶ οὐσιακῆς γῆς καὶ ἀπὸ παν-
τὸς εἴδους κ[αὶ] ὀφειλῆς καὶ κατοχῆς πάσης δημοσίας τε καὶ ἰ-
διωτικῆς, [τὴ]ν δὲ ἀσφάλειαν ταύτην δισσήν σοι ἐξεδόμην ἐπὶ
ὑπογραφῇ [μο]υ, ἥνπερ ὀπηνίκα ἐὰν αἱρῇ δημοσιώσεις διὰ

τοῦ καταλογείου οὐ προσδεόμενος ἑτέρας μου εὐδοκήσεως ἢ μεταλήμψεως διὰ τὸ ἐντεῦθεν εὐδοκεῖν με τῇ ἐσομένῃ δημοσιώσει, περὶ δὲ τοῦ ταῦτα ὀρθῶς καλῶς γεγενῆσθαι ἐπερωτηθεὶς ὑπὸ σοῦ ὡμολόγησα. ἔτους τρισκαιδεκάτου Αὐτοκράτορος Καίσαρος Πουπλίου Λικιννίου Γαλλιηνοῦ Γερμανικοῦ Μεγίστου γρά(μματος). Εὐσεβοῦς Εὐτυχοῦς Σεβαστοῦ Χοίακ δ. Αὐρήλιος Μῶρος Ἀρεώτου πέπρακα τὸ ἐπιβαλόν μοι ψειλὸν τόπον καὶ ἀπέσχον τὴν τειμὴν ὡς πρόκειται. Αὐρήλιος Ἀπολλώνιος ἔγραψα ὑπὲρ αὐτοῦ μὴ εἰδότος γράμματα.

βουλόμενος δὲ ἀπὸ τῆς δισσῆς ἀσφαλείας μοναχὴν ἐν δημοσίῳ γενέσθαι δίδωμι τῇ πόλει τὰς ὁρισθείσας (δραχμὰς) ιβ καὶ τὸ τοῦ τειμήματος τέλος, ἀξιῶ ἀναλαβόντας αὐτὴν παρὰ τοῦ διαπεσταλμένου ὑπ' ἐμοῦ Αὐρήλιου Ἀπολλωνίου ὑπογεγραμμένην ὑπὸ αὐτοῦ περὶ τοῦ εἶναι τὴν ὑπογραφὴν ἰδιόγραφον τοῦ γράψαντος συνκαταχωρίσαι αὐτὴν τῷδε τῷ ὑπομνήματι εἰς τὴν Ἀδριανὴν βιβλιοθήκην, τὸ δὲ ἴσον εἰς τὴν τοῦ Ναναίου, πρὸς τὸ μένιν μοι τὰ ἀπὸ αὐτῆς δίκαια ὡς ἀπὸ δημοσίου χρηματισμοῦ ἕνεκα τοῦ εὐδοκηκέναι τῇ δημοσιώσει. (ἔτους) ιγ Γαλλιηνοῦ Σεβαστοῦ Παῦνι.

ταύτην δὲ βουλόμενος προσφωνηθῆναι τοῖς τῶν ἐνκτήσεων τοῦ Ὀξυρυγχείτου νομοῦ βιβλιοφύλαξι ἀξιῶ ἐπιλαβοῦσι τὴν δημοσίωσιν ὑπογεγραμμένην ὡς καθήκει συντάξαι γράψαι αὐτοῖς ἵν' εἰδῶσι.

hand ὡς καθήκ(ει). (ἔτους) ιγ τοῦ κυρίου ἡμῶν Γαλλιηνοῦ Σεβαστοῦ Παῦνι θ.

hand Αὐρηλία Ἰσιδώρα μητρὸς Ἀριστῶτος ἐπήνε⟨γ⟩κα κέ ἐστιν ἐν καταχωρισμῷ. (ἔτους) γ καὶ (ἔτους) α Παχὼν λ. Αὐρήλιος Θέων ὁ καὶ Ἄρπαλος Δημητρίου ἔγραψα ὑπὲρ αὐτῆς μὴ εἰδυίας γράμ⟨μ⟩ατα.

On the verso

hand (?) δημοσιώ(σεως)
προσφώ(νησις)

εἰς Αὐρ(ηλίαν) Ἰσιδώραν
. . .

5. ἴερει Pap.; so in l. 9. 8. ὕποκειται Pap.; so in l. 13. 11. Second τ of αριστωτος corr. by a later hand from ν. 12. ὕπο . . . ὕπογραφη Pap. l. αὐτῇ. 15. ἴσιδωρα Pap.; so in l. 57. l. χρηματιζούσῃ. 16. l. Ἀριστῶτος; cf. l. 11. 23. l. δραχμῶν. 32. ἰδιωτικης Pap. 35. l. προσδεομένη. 38. ὕπο Pap.; so in ll. 46, 47. 41. l. τὸν

ἐπιβάλλοντα or τὸ ἐπιβάλλον . . . ψειλοῦ τόπου (cf. l. 18). 42. l. ὕπερ Pap.; so in l. 60. 44. l. βουλομένη. 46. α of αυρηλιου corr. from π. 47. ὑπογεγραμμενην . . . ὑπογραφην Pap. 48. ἴδιογραφον . . . ὑπομνηματι Pap. 49. ἴσον Pap. 53. l. βουλομένη. 54. ὑπογεγραμμενην Pap. 55. ἴν Pap.

'Aurelius Didymus also called Sarapion, priest and archidicastes, to the keepers of the archives in the Hermopolite nome, greeting. A copy is appended of the communication that has been made to me. The 13th year of Gallienus Augustus, Pauni 11. The official of the bureau . . .

'To Aurelius Didymus also called Sarapion, priest, archidicastes, and superintendent of the chrematistae and other courts, from Aurelia Isidora. Appended is a copy of the publication which has been effected.

'To Aurelius Didymus also called Sarapion, priest, archidicastes, and superintendent of the chrematistae and other courts, from Aurelia Isidora styled the daughter of Aristos. Appended is a copy of the bond issued to me in duplicate with the subscription beneath it.

'Aurelius Morus son of Hareotes and Minous, of the village of Teïs in the Oxyrhynchite nome, to Aurelia Isidora styled daughter of Aristos, of the said village of Teïs, greeting. I acknowledge that I have sold and ceded to you from henceforth for ever the share falling to my father Hareotes of a free space in the middle part of the village, whereof the boundaries are, on the south the property of Ammonas son of Politas, on the north that of Cronius also called Nepotianus, senator, on the east that of Achilles also called Antoninus, on the west that of Cornelius son of Artemidorus, at the price mutually agreed upon, namely one hundred and twenty drachmae of silver of the Imperial coinage, total 120 dr. of silver, which I received from you forthwith from hand to hand in full. Therefore from henceforth you shall own and possess with your descendants and successors the aforesaid free space and shall have power to sell it to others and manage and dispose of it as you choose without hindrance and no one shall in any wise proceed against you, and I will further guarantee the property always against all claims with every guarantee and free from persons' property-returns and the cultivation of royal or domain land and from every obligation or debt or lien of every kind, public or private. And I have delivered this bond to you in duplicate with my subscription, and you shall make it public through the bureau whenever you choose without requiring any further consent or concurrence from me, because I now agree to the future publication, and to your question whether this is done rightly and fairly I have given my assent. The thirteenth year of the Emperor Caesar Publius Licinius Gallienus Germanicus Maximus Pius Felix Augustus, Choiak 4. I, Aurelius Morus son of Hareotes, have sold the free space falling to me and have received the price as aforesaid. I, Aurelius Apollonius, wrote for him, as he was illiterate.

'And whereas I desire that a single copy of the duplicate bond shall be publicly registered, I give to the city the prescribed 12 drachmae and the *ad valorem* tax, and request that on receiving it from the person sent by me, Aurelius Apollonius, with his attestation that the subscription is the writer's autograph, you register it together with this memorandum at the Library of Hadrian, and a copy at the Library of the Nanaeum, in order that my rights in virtue of it may be assured as by a public deed, owing to the assent to the publication. The 13th year of Gallienus Augustus, Pauni.

'And whereas I desire that this should be communicated to the keepers of the property registers of the Oxyrhynchite nome, I request that on receiving the publication with the proper subscription you will give orders for a letter to be written for their information.

'Let the proper steps be taken. The 13th year of our lord Gallienus Augustus, Pauni 9.

'I, Aurelius Isidora daughter of Aristos, have presented this memorandum and it has

been registered. The 3rd year which = the 1st year, Pachon 30. I, Aurelius Theon also called Harpalus, son of Demetrius, wrote for her, as she was illiterate.

(Endorsed) 'Communication of publication, for Aurelia Isidora.'

1–4. These four lines inserted at the top of the application in the bureau of the archidicastes are in an extremely cursive hand (see Plate VI) and there are several words in them which I cannot read with certainty even with the help of a parallel document (unpublished) of the following year, where there is a similar but still worse written endorsement. In l. 1 *ἀρχιδικα(στήs)* is assured, but what immediately precedes and follows is very doubtful. *ἱερεὺς καί* is suggested by similar communications from the archidicastes to strategi, e. g. **485**. 4, B. G. U. 578. 7. *ἱερεύς* however is unsatisfactory; the initial letter might well be e. g. *γ*, and *γενόμενος* might perhaps be read, if it were otherwise suitable. *λαμπρότατος* is equally unlikely, since that title is not elsewhere applied to the *ἀρχιδικαστής*. If *χα(ίρειν)* is right in l. 2, a preceding mention of the *βιβλιοφύλακες* seems demanded by ll. 53–4, and *βι* is probable here in the parallel text; but *Ἑρμοπολείτου* is a difficulty, since *Ὀξυρυγχείτου* is of course expected. Presumably *Ἑρμοπολείτου* was written by an inadvertence. *πρὸς τῇ ἐπιμελεί(ᾳ) τῶν χρη(ματιστῶν)* is clearly impossible. In l. 4 *ὁ πρὸς τῇ δια(λογῇ)* is confirmed by the unpublished text, which has here *δια(λογῇ) τ(ῆς) πόλ(εως)*; cf. P. Leipzig 10. ii. 32–3 *οἱ πρὸς τῇ διαλογῇ τῆς πόλεως· διέγρα(ψεν) Αὐρηλ(ίου) Σαραπάμμωνος χρημ(ατίζοντος)*. On that analogy *χρη(ματίζοντος)* may be read with some confidence at the end of this line, but there is nothing in front of it in the least like *διέγραψεν*. The letters might possibly be intended for *ἀπέχει, Αὐρη(λίου) Ὥρου*, but *ἀπέχει* especially is an unconvincing reading.

For *διαλογή* cf. e. g. **34**. ii. 5 *οἱ καλούμενοι ἐπὶ τῆς διαλογῆς τῶν κατὰ καιρὸν ἀρχιδικαστῶν [γρα]μματεῖς*, and Mitteis, *Grundzüge*, pp. 85, 125.

18. A similar marginal entry occurs in the parallel text referred to in the previous note, and there the *α* of *αὐ(τῆς?)* is fairly clear.

30–2. Cf. **577**, **719**. 23–5.

37. *ὀρθῶς καλῶς*: so **1040**. 33, where *καί* is not to be inserted; cf. e. g. **1208**. 29, **1209**. 28.

40. The marginal entry apparently notes the fact that the vendor was illiterate.

44. *βουλόμενος* is obviously a clerical error for *βουλομένη* both here and in l. 53; cf. l. 35, where *προσδεόμενος* is written for *προσδεομένη*.

51. *εὐδοκηκέναι*: sc. *τὸν Αὐρήλιον Μῶρον*.

58. The date here is strange. Since the month is Pachon (l. 59), this signature must be at least a year subsequent to the rest of the document, where the latest date is Pauni 11 (l. 3). The writer was unpractised, and the figures, which are in each case above the sign for (*ἔτους*), are not very clear. *δ* might well be read in place of *α*, but how could a *δ* be explained? The third and fourth years cannot be those of Maximian and Diocletian for two reasons: (1) *γ* and *δ* should be in the reverse order; (2) an interval of 22 years between the signature and the other dates is too long. Neither could (*ἔτους*) *γ καὶ* (*ἔτους*) *δ* refer to a period of joint rule by Claudius and Vaballathus in A. D. 270–1, since not only is there no evidence that the latter was recognized during the lifetime of Claudius,[1] but in P. Strassb. 8. 1–2 Aurelian is already found associated with Vaballathus in Pharmouthi of that year. I therefore adopt the reading (*ἔτους*) *γ καὶ* (*ἔτους*) *α* and suppose that the third and last year of Claudius which coincided with the first of Aurelian is meant (A. D. 271), Vaballathus being ignored. No doubt the more usual expression for this would be (*ἔτους*) *γ*

[1] P. Grenf. ii. 70 is no doubt to be referred to the reign of Diocletian and Maximian, as was pointed out by P. Meyer in *Hermes*, xxxiii. p. 269; Meyer's correction has been overlooked by both Preisigke, P. Strassb. i. 34, and F. Hohmann, *Chronologie der Papyrusurkunden*, pp. 18 and 55.

τοῦ καὶ α, as e.g. in Wilcken, *Ost.* ii. 109. 2–3; but that objection is hardly to be pressed in the case of such an ill-written subscription.

63. Below Ἰσιδώραν there are a few small illegible marks.

(*c*) PETITIONS.

1201. Succession to an Inheritance.

Fr. 2 18·4 × 12·4 cm. A.D. 258.

An application to the praefect Mussius Aemilianus from a man whose father had died intestate, asking for the right of succession to the estate (*agnitio bonorum possessionis*). His request was couched in Latin, with a signature appended in Greek (cf. **720**, **1114**); this is followed by an endorsement of the praefect granting the petition (l. 11), and a translation, in a very cursive hand, of the Latin text into Greek. The central part of the papyrus is decayed, and most of the Latin original has disappeared; but the loss is of small consequence, since a precisely similar document, also from Oxyrhynchus, at Giessen has recently been published with a valuable commentary by O. Eger in *Z. Sav.* xxxii. pp. 378 sqq., and by means of this the portion here missing is easily restored; cf. note on l. 4. In the Giessen papyrus, on the other hand, the Greek translation, which in **1201** is well preserved, has been badly mutilated. The two documents thus supply each other's deficiencies in the happiest manner.

Aemilianus was already known to have held the office of praefect in A. D. 257 from Euseb. *Hist. Eccl.* vii. 11. 9, where he is called διέπων τὴν ἡγεμονίαν as in l. 14 here; in the Latin of l. 1 he is styled *praefectus Aegypti* simply. His name Mussius is novel; the praenomen is added by another papyrus not yet published, Lucius. This was the man who a few years later revolted against Gallienus. On a coin of that period, attributed to him by Poole, *Catalogue of coins of Alex.* p. 299 (cf. introd. p. xxxiv), he is given the initials M. I.

Mussio Aemiliano v(iro) p(erfectissimo) praef(ecto) Aeg(ypti)
ab Aurelio Heudaemone.
rogo domine des mihi b(onorum) p(ossessionem)
[Catilli]i Ṿaṛiaṇi patris mei
. . . . . .
2nd hand 5 *Αὐρήλιος Εὐδαίμων Κατιλλίου ἐπιδέδωκα*
αἰτούμενος διακατοχὴν κληρονομίας
τοῦ πατρός μου τῶν κατὰ διαδοχὴν κλη-

ρονομηθέντων ὑπ᾽ αὐτοῦ ἀδιαθέτου τετε-
λευτηκότος. Αὐρήλιος Θέων Ἁρπάλου ἔγρα-
ψα ὑπὲρ αὐτοῦ μὴ ἰδότος γράμματα.
(ἔτους) ϛ Θὼθ κζ. (3rd hand) *ex edicto : legi.* κόλ(λημα) δ, τ̣(όμος) εἷς.
ἑρμηνεία τῶν Ῥωμαικῶν·
Μουσσίωι Αἰμιλιανῷ τῷ λαμπροτάτωι
διέποντι τὴν ἡγεμονίαν παρὰ Αὐρηλίου Εὐδαί-
μονος. ἐρωτῶ, κύριε, δο̣ῦ̣ν̣α̣ί̣ μοι διακατοχὴν
ὑπ[αρ]χόντων (πρότερον) Κατιλλίου Οὐαριανοῦ πατρός
μου τετελευτηκότος ἀδιαθέτου, ἐξ ἐκ̣είνου τοῦ
μέρους τοῦ διατάγματος τοῦ τοῖς νομίμοις
κληρονόμοις τ[ὴ]ν διακατοχὴν διδόντος. ἐδόθη
π[ρ]ὸ η καλ(ανδῶν) Ὀκτωβρίω[ν]. Τούσκῳ καὶ Βάσσῳ
ὑπάτοις. (ἔτους) ϛ Θὼθ κζ. ἐκ τοῦ διατάγμα-
τος· ἀνέγν̣ω̣ν̣. κόλ(λημα) δ, τ̣(όμος) εἷς.

4. ὔπ Pap. 6. ὕπερ . . . ἴδοτος Pap. 12. α′ (= πρότερον) added above the line.

'To Mussius Aemilianus the most illustrious, praefect of Egypt, from Aurelius Eudaemon. I beg you, my lord, to grant me possession of the property of my father Catillius Varianus . . .'

'I, Aurelius Eudaemon son of Catillius, have presented this petition asking for the succession to the inheritance of my father, namely the property inherited in turn by him, having died intestate. I, Aurelius Theon son of Harpalus, wrote for him as he was illiterate. The sixth year, Thoth 27. (Endorsed) In accordance with the edict; read by me. Sheet 4, volume 1.'

'Translation of the Latin. To Mussius Aemilianus the most illustrious, deputy-praefect, from Aurelius Eudaemon. I beg you, my lord, to grant me the succession to the property formerly belonging to my father Catillius Varianus who has died intestate, in accordance with that portion of the edict which grants succession to the lawful heirs. Dated the 8th day before the calends of October, in the consulship of Tuscus and Bassus. The sixth year, Thoth 27. In accordance with the edict; read by me. Sheet 4, volume 1.'

1. The letters *v p* have no dots either after or, as in the Giessen papyrus, above them. On the other hand dots are placed after *praef* and *Aeg.*

2. *Heudaemonem* : for the erroneous aspiration cf. e. g. **32**. 9 *omo.*

4. [*Catilli*]*i* seems hardly enough for the space, but *Variani* is probable. There are some slight illegible traces of the two following lines, which with the rest of the Latin can be restored with security from the Greek by the aid of the Giessen papyrus and **1114**. 13 thus: *intestati defuncti ex ea parte edicti quae legitimis heredibus b*(*onorum*) *p*(*ossessionem*) *dat. datum a*(*nte*) *d*(*iem*) *viii kal*(*endas*) *Oct*(*obres*) *Tusco et Basso co*(*n*)*s*(*ulibus*). Instead of *quae . . . dat* the Giessen papyrus has *qua*{*e*} *. . . daturum te polliceris.* The mistake of *quae* for

qua may now be explained as due to a change of construction, the writer having *quae . . . dat* in his mind and then substituting *daturum te pollicearis* without altering the *quae*.

6. Cf. the Giessen papyrus l. 10 αἰτῶ τὴν διακατοχήν, P. Amh. 72. 9–10 διεπεμψάμην τῷ λαμπροτάτῳ ἡγεμόνι . . . τὴν διακατοχήν, and B. G. U. 140. 21–7 οὔκ εἰσιν νόμιμοι κληρο[νόμ]οι . . . ὅμως κατ[ὸ]χὴ[ν] ὑ[πα]ρχόντων ἐξ ἐκείνου τοῦ μέ[ρ]ους τοῦ διατάγματος, οὗ καὶ τοῖς πρὸς γένους συνγενέσι δίδοται, αἰτεῖσθαι δύνασθαι καὶ αὐτοὺς κρε[ίν]ω.

11. In l. 12 of the Giessen papyrus Eger restores *do b(onorum) p(ossessionem)*] before *ex edicto*, but probably those two words stood by themselves, as here. *recognovi* there takes the place of *legi*. The τ of τ(όμος) is written just like a υ, both in this line and l. 22, but τόμος is demanded by analogy. The reference no doubt is, as Eger explains (*l. c.*, p. 381), to the *liber libellorum rescriptorum* of the praefect.

It is hardly certain that the three Latin words are in the same hand as what follows, but there seems to be no further change beyond this point. Too many hands are probably distinguished by Eger.

13. λαμπροτάτῳ : διασημοτάτῳ is the correct equivalent of *perfectissimus*.

18. Cf. the passage of B. G. U. 140 quoted in the note on l. 6, and Eger, *l. c.*, p. 382.

21–2. ἐκ τοῦ διατάγματος· ἀνέγνων = l. 11 *ex edicto : legi*. It is not clear whether ἀνέγνων was intended to be abbreviated or not ; perhaps ἀνέγ(νων) should be written.

1202. Petition concerning an Ephebus.

26·1 × 11·3 cm. A.D. 217.

This document is an interesting supplement to the existing evidence about the enrolment of ephebi, a subject which has recently been discussed at length by Wilcken, *Grundzüge*, pp. 139 sqq., and Jouguet, *La vie municipale*, pp. 150 sqq. It is a petition to the deputy-epistrategus from the father of a youth qualified to become an ephebus, complaining that his son's name had been omitted from the list which was annually prepared by the amphodogrammateus, and begging that the error might be rectified. The list in question is stated to have been regularly prepared shortly before the time of the contest of the ephebi, established at Oxyrhynchus by Septimius Severus and Caracalla (ll. 5 sqq.). This reference is explained by **705**, which contains a copy of the Imperial rescript sanctioning an endowment for the purposes of the festival. The boy's qualifications are set out in ll. 17 sqq. He was already a member of the gymnasium, having reached the age of fourteen, and having been admitted through the ἐπίκρισις to the privileged body of οἱ ἐκ τοῦ γυμνασίου. But he was not yet an ephebus ; to become one a further εἴσκρισις, probably by the praefect (cf. P. Flor. 57. 73, Wilcken, *l. c.*, p. 142), was required, a preliminary to which was apparently the list of the amphodogrammateus. The fact that the epistrategus is addressed in the present petition does not imply that the εἴσκρισις was conducted by that official.

The date of the papyrus is approximately fixed by the mention in ll. 19

and 21 of the 25th year, which was perhaps still current, in spite of the absence of the word *ἐνεστώς*. Caracalla did not attain to a 26th year, and the petition seems to have been written before the accession of Macrinus. At any rate it can be little later than A. D. 217. Aurelius Severus, the acting epistrategus, was not previously known.

Αὐρηλίωι Σευήρῳ τῷ κρατίστῳ διαδεχομένῳ
[τ]ὴν ἐπιστρατηγίαν
[πα]ρὰ Αὐρηλίου Πτολεμαίου Σεμπρωνίου τοῦ Λου-
[κίο]υ μητρὸς Θαήσιος ἀπ' Ὀξυρύγχων πόλεως.
ἔθους ὄντος ἀφ' οὗ ηὐτυχήσαμεν ἐκ τῆς τῶν
[κυρί]ων Σευήρου καὶ μεγάλου Ἀντωνίνου
[δω]ρεᾶς τοῦ τῶν ἐφήβων ἀγῶνος τοὺς κατὰ καὶ-
[ρὸ]ν τῆς πόλεως ἀμφοδογραμματέας ἐνγίζον-
τος τοῦ ἑκάστου ἔτους ἀγῶνος ἐπιδοῦναι καὶ
προθεῖναι τὴν τῶν ἐφηβεύειν μελλόντων
γραφήν{αι} πρὸς τὸ ἕκαστον ἀφ' οὗ προσήκει καιροῦ
[τ]ῆς ἐφηβίας ἀντιλαβέσθαι, ἐπεὶ οὖν ὁ νυνὶ τῆς
[πό]λεως ἀμφοδογραμματεὺς Αὐρήλιος Σαραπί-
ων ἐν τῇ ἔναγχος προτεθείσῃ ὑπ' αὐτοῦ γραφῇ
τῶν ἐπ' ἀγαθοῖς ἐφηβεύειν μελλόντων παρεῖ-
[κε]ν τὸν ἡμέτερον υἱὸν Αὐρήλιον Πολυδεύ-
κην καὶ αὐτὸν μελλοέφηβον καὶ ὄντα ἐκ τοῦ
τάγματος τοῦ παρ' ἡμεῖν γυμνασίου προσβάν-
τος εἰς τεσσαρεσκαιδεκαετεῖς τῷ κε (ἔτει) καὶ ἐπικρει-
θέντα κατ' ἀκολουθείαν τῶν ἐτῶν καὶ τοῦ γέ-
νους εἰς τοὺς ἐκ τοῦ γυμνασίου τῷ αὐτῷ κε (ἔτει)
[ἴ]σως ἀγνοήσας, κατὰ τὸ ἀναγκαῖον προσφεύ-
γω σοι ἀξιῶν ἐνταγῆναι κ̣ἀ̣μοῦ τὸν υἱὸν
τῇ τῶν ἐφήβων γραφῇ καθ' ὁμοιότητα
τῶν σὺν αὐτῷ καὶ ὧ βεβοηθημένος.
διευτύχει.
2nd hand *Αὐρήλιος Πτολεμαῖος ἐπειδέδω-*
κα.

4. οξυρυγ'χων Pap. 5. ηϋτυχησαμεν Pap. 10. φ of εφηβευειν corr. 11. ε of προσηκει corr.

14. εναγ'χος . . . ὕπ Pap. 16. ὕιον Pap.; so in l. 23. 21. ε of εκ corr. from α. 25. l. ἵνα for καί.

'To his highness Aurelius Severus, deputy-epistrategus, from Aurelius Ptolemaeus son of Sempronius son of Lucius, his mother being Thaësis, of the city of Oxyrhynchus. It is the custom since we gained by the gift of our lords Severus and the great Antoninus the contest of the ephebi that those who are for the time being amphodogrammateis of the city should, as the contest of each year approaches, submit and publish a list of those about to become ephebi, in order that each one may assume the status of ephebus at the proper season. Since then the present amphodogrammateus of the city, Aurelius Sarapion, in the list recently published by him of those who are auspiciously about to become ephebi, has, perhaps in ignorance, passed over my son who is also an incipient ephebus and on the roll of our gymnasium, and who reached the age of 14 years in the 25th year, and was passed in accordance with his age and parentage into the list of the members of the gymnasium in the same 25th year, I perforce have recourse to you, requesting that my son too may be entered in the list of the ephebi in the same way as his companions, that so I may obtain relief. Farewell.

'I, Aurelius Ptolemaeus, presented the petition.'

3. Σεμπρωνίου: or perhaps Σεντπρωνίου. At the end of the line Λοι[κίου] seems more likely than Λού[πο]υ.

7. The δωρεά was really that of Aurelius Horion, who gave a large sum to provide prizes for the contest; the emperors merely sanctioned his endowment.

8–9. In A.D. 323 the date of the contest was Jan. 19; cf. **42**. 2, 10.

11. γραφηναι was no doubt due to the influence of the preceding infinitives.

17. μελλοέφηβον: the word is spelled μελλέφηβος in Censorinus, *De die nat.* 5, Eustath. *Od.* 1768. 56. Cf. P. Brit. Mus. 1166. 4 μελλογυμνασίαρχος, Giessen 54. 6 μελλοπρόεδρος.

18. τάγματος: cf. e. g. **891**. 15.

19–21. Fourteen was apparently the usual age for admission to the ranks of the ephebi; cf. Wilcken, *l. c.*, p. 141, Jouguet, *l. c.*, pp. 150 sqq. The anomaly of P. Tebt. 316 (which of course was found at Tebtunis and not, as stated by Wilcken, *Chrestomathie*, p. 173, at Oxyrhynchus), where boys of three and seven years are described as ἐφηβευκότες, is still unexplained.

For an ἐπίκρισις εἰς τοὺς ἐκ τοῦ γυμνασίου cf. **257**, where the importance of the γένος is well illustrated.

25. καὶ ὦ is written as if ὅπως or ἵνα and not an infinitival construction had preceded.

1203. Claim of Creditors.

16·1 × 12·2 cm. Late first century.

Though the commencement of this petition is lost, the main details of the transaction involved are sufficiently clear. According to the petitioners' statement (the first person plural is used throughout), Leonides after obtaining a loan upon mortgage had surreptitiously alienated the security to a third party and made a claim against his creditors for a debt which he asserted was due to him from their father. A notice of the claim had been served upon them through Apion, the son of Leonides, who seems to have been himself absent, and the

collection of the debt put into the hands of the *ξενικῶν πράκτωρ*. The petitioners accordingly request that copies of their counter-claim (*ἀντίρρησις*; cf. 68. 11) should be communicated to Apion and to the *πράκτωρ*, in order that no further proceedings should be taken pending a legal decision. It would naturally fall to the strategus to take the steps required, and probably he was the person to whom the petition was sent, since there is no mention of written instructions, which would be expected if the addressee were the *ἀρχιδικαστής*; cf. 68. 29–31, P. Brit. Mus. 908. 29–30. At the foot is a signature of an assistant stating that notice had been given to the *πράκτωρ* as desired.

. . . . . .
. . . [
ἀλλὰ κα[ὶ
ἐτόλμησε[ν] παρὰ τ[ὸ κα]θῆκον . [. . . . . .
ἡμῶν ἐξαλλοτριῶσαι ἐν Ἀλεξανδρείᾳ τὴν
ὑποθήκην Φιλοστράτῳ Ζωίλου ᾧ καὶ εὐαγῶς
μεταλαβό[ν]τος διαστολικὸν μετέδομεν διὰ
σοῦ περὶ τοῦ μὴ δεόντως ἠγορακέναι. πρὸς
δὲ τούτοις ὁ αὐτὸς Λεονίδης ἐγλαθόμενος
τῆς ἐξακολ[ο]υθούσης αὐτῷ εὐθύνης ἐπο-
ρίσατο ἐκ τοῦ καταλογείου ὑπόμνημα
πρὸς τὸν ἐνθάδε ξενικῶν πράκτορα
ὡς ὀφειλομένων αὐτῶι ἑτέρων ὑπὸ τοῦ
πατρὸς ἡμῶν, τοὐναντίον μᾶλλον προσ-
οφείλων ἡμεῖν ὡς πρόκειται, καὶ μετέ-
δωκεν ἡμεῖν τούτου ἀντίγραφον διὰ τοῦ
υἱοῦ αὐτοῦ Ἀπίωνος τῆι τεσσαρασκαιδεκάτῃ
τοῦ ἐνεστῶτος μηνὸς Ἐπείφ. ὅθεν ἀναγκαί-
ως προερχόμενοι ἀξιοῦμεν τὸ μὲν ὑπόμνη-
μα ἔχειν ἐν καταχωρισμῷ, μεταδοθῆναι
δὲ αὐτοῦ ἀντίγραφον δι' ὑπηρέτου τῷ τε
Ἀπίωνι εἰς τὸν τοῦ πατρὸς Λεονίδου λόγον
καὶ τῶι ξενικῶν πράκτορι, ἵν' ὁ μὲν Ἀπίων
εἰδῇ πάντα τὰ ὑπὸ τοῦ πατρὸς Λεονίδου ἐπὶ τῇ
ἡμῶν ἀδικίᾳ πραχθέντα ἄκυρα ὄντα καὶ
μένοντα ἡμεῖν πρὸς τὸν Λεονίδην τὸν πε-

ρὶ πάντων ὧν ἔχομεν πρὸς αὐτὸν λόγον, ὁ δὲ
ξενικῶν πράκτωρ μηδὲν καθ' ἡμῶν οἰ-
κονομήσῃ ἀπὸ τοῦ προκειμένου ὑπομνή-
ματος μέχρι κρίσεως. τῶν γὰρ ὑπόντων
ἡμεῖν δικαίων πάντων ἀντεχόμεθα καὶ
ἀνθεξόμεθα. (2nd hand) Θέων Ὀννώφριος
ὑπηρέτης μεταδέδωκα τοῦ προκειμ(ένου)
[ὑπο]μ[νή(ματος) ἀντ]ί[γ]ρ̣α̣(φον) [τῷ] ξ̣ε̣ν̣ι̣κ̣ῶ̣ν̣ π̣ρ̣ά̣-
[κτορι ὡς καθήκει.

. . . . . .

8. l. Λεωνίδης: cf. ll. 21, 23, 25. 23. Above the left-hand limb of η of ειδη there is a vertical stroke, which is not in the right position for an inserted iota adscript.

'. . . [not only] . . . but also . . . ventured wrongfully [without our knowledge?] to alienate at Alexandria the security to Philostratus son of Zoïlus, to whom with your just concurrence we presented through you a notification concerning his improper purchase. In addition to this the said Leonides, heedless of the reckoning that would follow, provided himself with a memorandum from the bureau to the collector of external debts here on the plea of other sums being due to him from our father, whereas on the contrary he was our debtor, as stated above, and served upon us a copy of this through his son Apion on the fourteenth of the present month Epeiph. Wherefore we perforce come forward with the request that this memorandum should be duly placed on record, and that a copy of it be served through an attendant both upon Apion on his father's account and upon the collector of external debts, in order that Apion may know that everything that has been done by his father Leonides to our hurt is invalid and that our claim holds good against Leonides on all the counts that we have against him, and that the collector of external debts may take no step against us in consequence of the aforesaid memorandum before the trial of the case. For we maintain and shall maintain all our subsisting rights. (Endorsed) I, Theon son of Onnophris, assistant, have duly presented a copy of the above memorandum to the collector of external debts.'

3. Perhaps ἀ[γνοησάντων; the letter before the lacuna had a rounded base suiting e. g. *α*, *ε*, *θ*, or *ω*.

6. διαστολικόν is a term applied to notifications of various kinds; cf. e. g. P. Brit. Mus. 1231. 25. The document which in l. 10 is described as a ὑπόμνημα is often called διαστολικόν; cf. Mitteis, *Grundzüge*, p. 124.

9–10. Cf. e. g. **485**. 3, B. G. U. 1038. 9, P. Leipzig 120. 3, Mitteis, *Grundzüge*, pp. 159 sqq.

11. For the ξενικῶν πράκτωρ in the Roman period cf. **286**. 15, **712**. 1, 8, 825, B. G. U. 970. 26, 1038. 13, P. Leipzig 120. 1, Mitteis, *Grundzüge*, pp. 30, 159 sqq. It is remarkable that here too the person suing for the debt was apparently living outside the Oxyrhynchite nome (ll. 4, 15–16, 20–1), but whether the functions of the ξενικῶν πράκτωρ were limited to such cases, as suggested in P. Tebt. I. p. 56, P. Oxy. II. p. 279, IV. p. 178, is very doubtful. There is no indication of distinction of residence in P. Leipzig 120 (ll. 5–6 ἀπὸ τῆς αὐτ(ῆς) . . . πόλ(εως) rather implies the contrary).

19. ἔχειν ἐν καταχωρισμῷ: cf. Mitteis, *Leipz. Sitz.-Ber.* 1910, pp. 69 sqq., *Grundzüge*, pp. 33–4.

29–31. Cf. e. g. **282.** 18–21, **286.** 22–4, and Strassb. 74. 17–18, where no doubt γάρ should be read in place of πρό; I do not see in the facsimile the justification for the spelling ἀντέχωμαι.

32–4. Cf. **485.** 49–50, P. Brit. Mus. 908. 39–40, Flor. 56. 22–3. In **485.** 50 καθήκει is more probably to be restored than πρόκειται.

1204. Petition to a Strategus.

20·4 × 27·2 cm. A. D. 299.

The following very interesting petition represents a stage in some legal proceedings taken by Aurelius Plutarchus in consequence of his nomination for the office of decemprimus, from which, he maintains, his rank exempted him. In order to release himself from municipal burdens, as is expressly stated in l. 13, Plutarchus had obtained from the Emperors the rank of κράτιστος, i. e. *vir egregius*. Sometime afterwards, while absent on a special mission in the Small Oasis, he had been nominated to the office in question. He at once instituted proceedings of appeal through his father (cf. *Dig.* l. 5. 1 *qui excusatione aliqua utuntur . . . necesse habent appellare*), and had also applied to the *rationalis* (καθολικός), the chief of the general department of finance, before whose tribunal he appeared. The *rationalis* reserved judgement, ordering documentary evidence to be produced and notice to be given to the official responsible for the appointment. Plutarchus accordingly now forwards a copy of the official report of this preliminary bearing to the strategus, with the request that the necessary notification should be made.

That senatorial rank brought release from local *munera* is well known (cf. *Dig.* l. 1. 22–3). It was not however clear that this privilege was enjoyed by those whose dignity was merely honorary; cf. Mommsen, *Röm. Staatsrecht*, iii. p. 473[4] 'bei einer Person bloss senatorischen Standes, die ausserhalb Rom wohnt, kann allerdings die Frage aufgeworfen werden, ob sie nicht als *incola* leistungspflichtig ist'. It is therefore surprising to find a provincial of a rank lower than the senatorial claiming exemption, for the *egregiatus* (κρατιστεία, l. 15) was but a degree in the equestrian order (cf. Hirschfeld, *Sitz.-Ber. Berl. Akad.* 1901, pp. 584 sqq.) No doubt the term κράτιστος was not unfrequently employed where λαμπρότατος would be expected (cf. Magie, *De Rom. iuris vocabulis sollem.* p. 31); but if Plutarchus had really acquired senatorial rank the fact would surely have been expressed on the present occasion with more precision. Nevertheless he asserts that the nomination was absolutely illegal; and though his advocate speaks with greater caution (l. 21 ὃ ἀπαλλάττει ἴσως), the *rationalis* makes no objection on this point. The object of the latter's examination is rather to establish the relative

dates of Plutarchus' attainment of rank and his nomination to office; cf. *Dig.* l. 6. 6. 7 *si ante quis ad munera municipalia vocatus sit quam negotiari inciperet, vel antequam in collegium adsumeretur quod immunitatem pariat, . . . compellatur ad honorem gerendum.*

The papyrus makes an addition to the list of praefects in the person of Aelius Publius, who is mentioned in ll. 7–8.

Ἐπὶ ὑπά[τ]ων τῶν κυρίων ἡμῶν Αὐτοκρατόρων Διοκλητιανοῦ τὸ ζ καὶ Μαξιμιανοῦ τὸ ς Σεβαστῶν.

Αὐρηλίῳ Ζηνογένει στρατηγῷ Ὀξυρυγχείτου

παρὰ Αὐρηλίου Πλουτάρχου τοῦ καὶ Ἀτακτίου κρατίστου καὶ ὡς χρηματίζω. οὐ δεόντως καὶ παρὰ πάντας

τοὺς νόμους ὀνομασθέντος μου ὡς εἰς δεκαπρωτείαν ὑπὸ Αὐρηλίου Δημητριανοῦ δεκαπρώτου

τῆς πρὸς λίβα τοπαρχίας ἔκκλητον πεποίημαι διὰ τοῦ πατρός μου Αὐρηλίου Σαραπάμμωνος τοῦ καὶ Διονυσίου

καὶ ὡς χρημα(τίζει) τῷ με κατὰ καιρὸν ἐκεῖνον εἶναι ἐν τῇ Μικρᾷ Ὀάσει πρὸς ἐκσφούνγευσιν τῶν ἐκεῖσε

διακειμένων στρατιωτῶν ἐκ προστάξεως τοῦ κυρίου μου τοῦ διασημοτάτου ἐπάρχου Αἰγύπτου

Αἰλίου Πουβλίου, καὶ ποιήσας τὰ ἐπὶ τῇ ἐκκλήτῳ δέοντα κατέφυγον πρὸς τὸν κύριόν μου τὸν

διασημότατον καθολικὸν Πομπώνιον Δόμνον καὶ ἐνέτυχον αὐτῷ ἐπὶ ὑπομνημάτων αὐτὰ ταῦτα

παρατιθέμενος. ἐπεὶ οὖν διὰ ἀποφάσεως ἐκέλευσεν τὸ μεγαλεῖον αὐτοῦ παραγγεῖλαί με τῷ προκειμένῳ,

ὧν τὸ διαφέρον μέρος καὶ τῶν ἀποφάσεων οὕτως ἔχει· Ἐπὶ τῶν κυρίων ἡμῶν Διοκλητιανοῦ Σεβαστοῦ τὸ ζ καὶ

Μαξιμιανοῦ Σεβαστοῦ τὸ ς ὑπάτων, πρὸ ιδ καλανδῶν Σεπτεμβρίων, ἐν Ἀλεξανδρείᾳ ἐν τῷ σηκρήτῳ.

κληθέντος Πλουτάρχου κρατίστου Ἰσίδωρος εἶπ(εν)· ἀπαλλαγὴν εὕρασθαι πειρώμενος ὁ παρεστὼς

τῇ σῇ ἀρετῇ Πλούταρχος ὁ κράτιστος τῶν πολειτικῶν λειτουργιῶν δεδέηται τῆς θείας τύχης ἔτι ἄνω-

θεν τῶν δεσποτῶν ἡμῶν τῶν Σεβαστῶν καὶ τῶν Καισάρων μεταδοῦναι αὐτῷ τοῦ τῆς κρατιστίας

ἀξιώματος, καὶ ἐπένευσεν ἡ θεία τύχη αὐτῶν καὶ μετέδωκεν, καὶ νῦν ἐστιν ἐν αὐτῷ. διετέλεσεν

γοῦν ὑπηρετούμενος τῇ σῇ τοῦ ἐμοῦ κυρίου τάξει, εἶτα καὶ τοῖς προστάγμασιν τοῖς ὑμῶν τῶν μειζόνων.

πρώην δέ, ἐπειδὴ κατὰ τὴν Ὄασιν τὴν Μεικρὰν διέτρειβεν τοῦ κυρίου μου σοῦ δὲ ἀδελφοῦ Πουβλίου

τοῦ διασημοτάτου ἡγουμένου ἀποστείλαντος αὐτὸν ἐκσφουνγεύειν τοὺς στρατιώτας, Δημητριανός τις

Ὀξυρυγχείτης τῆς αὐτῆς πόλεως αὐτῷ ὁρμώμενος τετόλμηκεν αὐτὸν ὀνομάζειν εἰς δεκαπρωτείαν

μὴ ἐπιγνοὺς ὡς ἀξιώματος μείζονος μετείληφεν, ὃ ἀπαλλάττει ἴσως αὐτὸν τῶν λειτουργιῶν τῶν πολειτικῶν. μεθ' ἕτερα, Δόμνος ὁ διασημότατος καθολικὸς εἶπ(εν)· ἀνάγνωθι τὴν ἡμέραν τῆς χειροτονίας. Πλούταρχος εἶπ(εν)· Παῦνι λ. ἀπήμην ἐν Ὀάσει· ὅτε ἔγνων ἀπήντησα. Δόμνος ὁ διασημότατος καθολικὸς εἶπ(εν)· καὶ τὸ βιβλίον

τῆς χειροτονείας παρασχεθήτω καὶ τὰ ἑξῆς ὡς ἐκέλευσα δειξάτω, ἵνα δὲ ἐννομώτερον ἀκουσθείη, παραγγειλά-

τω τῷ ἑλαμ . [. . . . . εἰ]ς τὴν δεκαπρωτείαν. Γρηγόριος εἶπ(εν)· τὰ ὑπομνήματα κέλευσον ἐκδοθῆναι.

Δόμνος ὁ διασημ[ό]τατο[ς καθ]ολικὸς εἶπ(εν)· ἐ[κ]δοθήσεται. Ὀλύμπιος κομενταρήσιος ὀφφικιάλιος ἐξέδωκα τὰ ὑπομνήματα.

ὅθεν α[. . . . .] ἐάν [σοι δόξῃ . . . . .] . ἐπιδ[. .] . ιωπ[. . . . .] τὸν προκείμενον Δη[μητρια-

[νὸν

. . . . . .

1. ὑπο[τ]ων Pap.; so in l. 12. 4. ὑπο Pap. 9. ὑπομνηματων Pap.; so in l. 25. 10. παραγ'γειλαι Pap.; so in l. 24. 11. μερος . . . αποφασεων smaller; ουτως εχει above the line. 13. ισιδωρος Pap. 17. ὑπηρετουμενος . . . ὑμων . . . μειζονω̄ Pap. 20. οξυρυγ'χειτης Pap. 21. απαλλατ'τει ἴσως Pap. 22. ἑτερα/ Pap.; so l. 23 απηντησα/, l. 25 εκδοθηναι/. 23. παῦνι . . . βιβλιω̄ Pap. 24. ἵνα Pap. 26. α of κομενταρησιος corr. from ε. ὑπομνηματα Pap.

'In the consulships of our lords the Emperors Diocletianus Augustus for the seventh and Maximianus Augustus for the sixth time. To Aurelius Zenogenes, strategus of the Oxyrhynchite nome, from Aurelius Plutarchus also called Atactius, excellency, and however I am styled. Having been nominated wrongfully and in contravention of all law for the decemprimate by Aurelius Demetrianus, decemprimus of the western toparchy, I brought an action of appeal through my father Aurelius Sarapammon also called Dionysius, and

however he is styled, because I was at the time in the Small Oasis for the discharge of the soldiers stationed there, in accordance with the order of my lord the most honourable praefect of Egypt Aelius Publius; and having taken the proper steps for the appeal I had recourse to my lord the most honourable catholicus Pomponius Domnus, and applied to him in a memorandum setting these facts before him. Whereas then his highness ordered me by a judgement to give notice to the aforesaid person, the essential part of the proceedings and the judgement being as follows:—

'In the consulship of our lords Diocletianus Augustus for the seventh time and Maximianus Augustus for the sixth time, August 19, at Alexandria, in court. Plutarchus, excellency, having been summoned, Isidorus said, "His excellency Plutarchus who has presented himself before your eminence, endeavouring to find for himself a release from municipal offices, some time ago besought the divine fortune of our masters the Augusti and Caesars to grant him the rank of excellency, and their divine fortune consented and granted it, and he now enjoys it. Now he has continued in obedience to your lordship's department and also to the orders of you magnates. Lately when he was in the Small Oasis, where he had been sent by my lord your colleague Publius the most honourable praefect to discharge the soldiers, a certain Demetrianus, an Oxyrhynchite of the same city, made a design upon him and ventured to nominate him for the decemprimate, ignoring his acquisition of a superior rank, which presumably releases him from municipal offices". After other evidence Domnus the most honourable catholicus said, "Read the day of his appointment". Plutarchus said, "Pauni 30. I was away in the Oasis; I came back when I knew". Domnus the most honourable catholicus said, "Let the document containing the appointment be produced, and let him also show the following correspondence, as I ordered; and that he may be heard in a more regular way, let him give notice to the person who nominated (?) him for the decemprimate". Gregorius said, "Give orders for the issue of the minutes". Domnus the most honourable catholicus said, "They shall be issued". I, Olympius, official notary, issued the minutes.

'Wherefore I beg, if it seem good to you, . . .'

4. This nomination of one δεκάπρωτος by another is noticeable.

5. ἔκκλητον: sc. δίκην; cf. **1117**. 3, where ἔκ⟨κ⟩λητο[ν is almost certainly to be read, and P. Amh. 82. 9–10, where οὐδὲ ἔκκλη[τον ποιεῖσθαι ἐδυνή]θην may now be restored with security; ἔκκλη[τον and ἐδυνή]θην had already been suggested by Wilcken, *Grundzüge*, p. 353[1]. Plutarchus commenced proceedings through his father because the period during which an appeal was allowed was limited; cf. the passage already cited in P. Amh. 82, which proceeds τῷ καὶ τὰς ἡμέρας τὰς νενομισμένας . . . παραλελυθέναι, *Dig.* l. 5. 1 *qui tempora praefinita in ordine eiusmodi appellationum peragendo non servaverint, merito praescriptione repelluntur.*

6. ἐκσφούνγευσιν: cf. l. 19 ἐκσφουνγεύειν, which is apparently a Graecism of *expungere*, a term technically used of the discharge of soldiers, e. g. Plautus, *Curc.* 4. 4. 29 *miles . . . expuncto in manipulo*, *Dig.* xlix. 16. 15 *ex causa desertionis notatus ac restitutus temporis quod in desertione fuerit impendiis expungitur.* No doubt the same word was meant in B. G. U. 435. 14 ἐξπουγκερος (saec. II–III).

10–11. Perhaps something has been omitted; cf. the critical note.

12. σηκρήτῳ = *secretario*, for which cf. e. g. P. Thead. 13. 1 *in secret(ario)*, Leipzig 38. i. 1, *C. Just.* i. 48. 3, iii. 24. 3, xii. 19. 5. σέκρετον or σήκρητον is the usual Greek form, e. g. Hesych. σέκρετον· συνέδριον, Euseb. *Hist. Eccl.* vii. 30 σήκρητον δὲ ὥσπερ οἱ τοῦ κόσμου ἄρχοντες ἔχων.

15. Καισάρων: i. e. Constantius and Galerius.

16. ἐν αὐτῷ: sc. τῷ ἀξιώματι.

24. The misuse of the optative is noticeable in an official document of this period.

25. The letters ελαμ, which are clear, suggest nothing which suits the sense and construction. Some word like *ὀνομάσαντι* is expected, and possibly this has been miscopied; or λαμβ[*άνοντι*] might be adopted. The slight vestige of the letter after μ is indecisive.

26. *κομενταρήσιος* = *commentariensis*; cf. P. Flor. 71. 758, 794, P. S. I. 97. 6.

τὰ ὑπομνήματα: i. e. the minutes or memoranda of the proceedings, which the petitioner was thus enabled to quote. Cf. P. Leipzig 38. i. 17–18, and Cairo Cat. 67131. 28–30, where something like *ἀντίγραφον κέλευσον* is to be supplied in l. 28.

27. At this point the petitioner resumes, and α[may be α[*ξιῶ*. Further on *ἐνώπ*[*ιον* might be read (cf. e. g. P. Flor. 56. 20), but does not combine well with the other remains.

(*d*) CONTRACTS.

1205. MANUMISSION *inter amicos*.

Fr. 1 14 × 16·9 cm. A.D. 291.

The solitary specimen hitherto known of a manumission *inter amicos* was published in 1904 by S. de Ricci from a tablet in the Amherst collection (*Proc. Soc. Bibl. Arch.* xxvi. pp. 145 sqq.; reprinted by Girard, *Textes de droit rom.*[3] p. 849, Mitteis, *Chrest.* p. 405; cf. *Grundz.* p. 272). That document was in Latin, with Greek signatures. The following second example, which is of greater length, of this form of manumission is in Greek throughout, but here too Latin was apparently the original language; cf. the note on l. 1. An additional feature of interest is that several of the persons concerned were Jews. Unfortunately there is a large gap at the beginnings of the lines, extending, as l. 15 shows, to some 40 letters throughout. Nevertheless, though there is some obscurity in detail, the general sense is sufficiently clear. The manumittors were either a man and his half-sister, acting with a *curator*, or perhaps two half-sisters; and the persons freed were a middle-aged female with her two young children, one of whom was named Jacob. The ransom was paid by the Jewish synagogue, presumably that of Oxyrhynchus, and reached the large sum of 14 talents of silver. To ransom Jewish slaves from Gentile ownership was regarded as a duty incumbent upon the community, if their own relatives were unable to perform it (this is recognized by the Talmud, e. g. *Baba Bathra*, fol. 8 *ad fin.*, a reference which I owe to Dr. Cowley; cf. S. Krauss, *Talmudische Archäol.* ii. pp. 98–9); and it seems probable that the action of the synagogue in the present case is to be connected with that religious obligation. But there is some uncertainty as to the nationality of the manumittors; cf. the note on l. 8.

[*Ἑρμηνεία ἐ*]*λευθ*[*ερώσε*]*ως.*

[*Αὐρήλιος* 27 letters *τῆς λα*]*μπρ*[*ᾶς καὶ*] *λαμπρο-*

τάτης Ὀξυρυγχειτῶν πόλεως καὶ ἡ ὁμομη-

[τρία ἀδελφὴ Αὐρηλία 23 letters]ος γεν[ο]μένου ἐξη-
γητ[οῦ] βουλευτοῦ τῆς αὐτῆς π[όλ]εως μετὰ κου-
[ράτορος 33 letters] παραδόξου Παρα-
μόνην οἰκογενῆ δούλην ἐᾳ[υ]τῶν ὡς (ἐτῶν) μ [κ]αὶ
[τὰ ταύτης τέκνα 22 letters οὐλὴ τ]ραχήλῳ ⟨ὡ⟩ς (ἐτῶν)
ι καὶ Ἰακ[ὼ]β ὡς (ἐτῶν) δ μεταξὺ φίλων ἠλευθέ-
[ρώσαμεν καὶ ἀπελύσαμεν 17 letters ἀπὸ] παντὸς τοῦ πατρω-
νικοῦ δικαίου καὶ ἐξουσίας πάσης, ἀριθμη-
[θέντων ἡμῖν ὑπὲρ τῆς ἐλευθερώσεως καὶ ἀπολύσ]εως παρὰ τῆς συνα-
[γ]ωγῆς τῶν Ἰουδαίων διὰ Αὐρηλίων
[Διοσκόρου 24 letters καὶ Ἰούσ]του βουλευτ[ο]ῦ Ὠνει-
τῶν τῆς Συρίας Παλαιστείνης πατρὸς τῆς
[32 letters ἀργυρίου] ταλάντων δεκατεσ-
σάρων, ἐπερωτήσεώς τε γενομένης
[ὡμολογήσαμεν ἠλευθερωκέναι καὶ ἀπολελυκέ]ναι, ὑπέρ τε τῆς
αὐτῆς ἐλευθερώσεως καὶ ἀπολύσεως αὐ-
[τῶν ἠριθμηκέναι τὸ προκείμενον ἀργύριον καὶ μ]ηδὲ ἓν δίκ[α]ιον μη-
δεμίαν τε ἐξουσίαν ἔχειν εἰς αὐτοὺς ἀπὸ
[τῆς ἐνεστώσης ἡμέρας, διὰ τὸ ἁπαξαπλῶς ὑπὲρ αὐτ]ῶν διὰ Αὐρηλίων
Διοσκόρου καὶ Ἰούστου ἠριθμηκέναι καὶ
[ἀπεσχηκέναι 16 letters τὸ προκείμενον] ἀργύριον. ἐπράχθη
ἐν Ὀξυρύγχων πόλει τῇ λαμπρᾷ καὶ
[λαμπροτάτῃ . . . . . ἐπὶ Τιβεριανοῦ τὸ β′] κ[αὶ Δί]ωνος ὑπά-
τοις, ἔτει ζ Αὐτοκράτορος Καίσαρος
[Γαίου Αὐρηλίου Οὐαλερίου Διοκλητιανοῦ καὶ ἔτει ς] Αὐτ[ο]κρά[το]ρος
Καίσαρος Μάρκου Αὐρηλίου Οὐαλερίου
[Μαξιμιανοῦ Γερμανικῶν Μεγίστων Εὐσεβῶν Εὐτυχῶν Σεβαστ]ῶν Φαρμ[οῦ]θι
[. . . ἡ]μέρᾳ ἐννεακαιδε-
[κάτῃ.

Vestiges of two lines of signature.

Fragments of signature

. . . . . .

] . . [

2nd hand] Πα[ραμόνην κα]ὶ τὰ ταύτ[ης τέκνα . . . . . καὶ Ἰακὼβ
20] . [. . . . . .] . [.]κατη . [

]τὰ ὁμ[ο]λογη[μένα καθὼ]ς πρ̣[όκει]ται. *Αὐρ̣ή̣[λιος*
] *ἀγραμμά̣[του ὄντο]ς.* (3rd hand) *Αὐρή̣[λιος] Θέων ὁ κ̣[αὶ*
] . . [ο]υ *Ἡρ*[. . . . . .]α̣μ̣ . [. . . .]υτου̣ *ἀρ[γυρι*
] *Ε̣ὐσεβίας* [. . . . . .] . εκ̣[. . . .]κ̣αιου *μ*[
] *Διοσκόρου* [. . . . . .] *Ἰουστ*[
] *τὰ τοῦ ἀρ[γυρίου* . . . . . .]ντα *ἀ*[
]ανικειτ̣[. . . . . .]ς̣ *ἐλευθ̣[ερ*
ἀγραμμά̣]του.

5. ϊακ[ω]β Pap. 10. ϋπερ Pap. 12. ϊουστου Pap. 14. ϋπατοις Pap.; l. *ὑπάτων.*

1. *ἀντίγραφον ἐ]λευθ[ερώσε]ως* is unsuitable on account of the autograph signatures, and *ἑρμηνεία* is indicated by Latinisms in the Greek; cf. ll. 13–14. Apparently the deed was bilingual, as e. g. **1201**; there is a fair margin above this line and the edge of the papyrus is straight, but perhaps the Latin text preceded in a separate column.

3. *κου[ράτορος*: cf. **888**. 3, note, B. G. U. 705. 3, Mitteis, *Grundzüge*, p. 250.

4. *παραδόξου* may be either a proper name, as in B. G. U. 362. xiv. 10, or a title signifying athletic prowess; cf. e. g. P. Brit. Mus. 1178. 54 *πύκτου ἀλείπτου παραδόξου*, 56 *παλαιστοῦ παραδόξου*, &c., and Meyer's note on P. Hamburg 21. 3. For *Παραμόνη* cf. e. g. **1044**. 23 *Παράμονος*.

5. *τὰ ταύτης τέκνα*: cf. l. 19.

7. For the Jewish colony at Oxyrhynchus cf. **335** (A. D. 83) which not only mentions *οἱ ἀπ' Ὀξ(υρύγχων) πόλ(εως) Ἰου[δ]αῖοι* but shows that one of the quarters of the city was called *Ἰουδαικὸν ἄμφοδον*. Fragments in Aramaic have occurred among the Oxyrhynchus papyri.

8. This reference to the *Ὠνεῖται* is rather puzzling. Since they had a *βουλή*, their town must have been a considerable place, but its identity is not evident. Besides the Egyptian *Ὼν* (Heliopolis), which naturally could not be described as belonging to Palestine, even if its inhabitants could be called *Ὠνεῖται*, there was according to Cheyne in Black's *Encycl. Bibl.* Col. 3500 a district bearing the same name in S. Palestine, but the supposed biblical allusions to it rest upon conjecture. Possibly the Benjamite Ono, to which references occur in post-exilic literature (1 Chron. viii. 12, Ezra ii. 33, Neh. vi. 2), is meant.

Another question which is not quite easily answered is, of what woman was this *βουλευτὴς Ὠνειτῶν* the father? If of the *ὁμομητρία ἀδελφή*, the manumitting family was Jewish. But her father would more naturally be supposed to be the *γενόμενος ἐξηγητὴς βουλευτής* of Oxyrhynchus named in l. 3. Moreover, if the manumittors were Jews, the part played by the synagogue is not readily explained, for that body does not merely witness and confirm the transaction, as e. g. in the manumissions from Panticapaeum (C. I. G. 2114[b], Latyschev, *Inscr. Ponti Eux.* ii. 52–3 *ἐπὶ τῆς προσευχῆς . . . συνεπιτροπευούσης δὲ καὶ τῆς συναγωγῆς*; cf. Krauss, *Festschrift Harkavy*, p. 65), but pays the purchase money. This action would be more intelligible if the owners were Gentiles and the slave a Jewess; the objection to that view, however, is that the latter is described in l. 4 as *οἰκογενής*, and to regard this description as inaccurate is a somewhat arbitrary assumption. It is of course not certain that]του in l. 8 is to be restored *Ἰούσ]του*: *ἐξηγη]τοῦ*, as in l. 3, is an alternative; but this does not affect the difficulty.

12. The supplement is quite conjectural. In the line below, the gap may be filled by some phrase like *διὰ χειρὸς ἐξ οἴκου*, or *ἐκ πλήρους*.

13. *ἐπράχθη* = *actum*; cf. e. g. the Amherst tablets l. 12, **1114**. 38, &c.

14. The day of the month according to the Roman calendar preceded *ἐπί*; cf. the Amherst tablets l. 13.

18 sqq. The arrangement adopted of these three detached pieces is suggested as well by the handwriting and spacing of the lines as by the satisfactory restorations obtainable in ll. 19 and 21–2. Some small unplaced scraps are not printed.

24. *Εὐσεβία* was perhaps the name of the *ὁμομητρία ἀδελφή*.

25–8. The letters]'Ιουστ[and those immediately below them seem to be in a different hand from those opposite on the left. If that is so, some of the signatures must have been written in separate columns. *τάλα]ντα δ[έκα* cannot be read in l. 26.

1206. Adoption.

23·5 × 15·6 cm. A. D. 335.

Like manumission *inter amicos* (**1205**), adoption has hitherto been represented by a single text, P. Leipzig 28, first published by Mitteis in *Archiv* iii. pp. 173 sqq. and lately reprinted by him in *Chrestomathie*, p. 406. A second example is therefore very welcome. It is some fifty years older than the Leipzig specimen and rather simpler though essentially similar in form. A husband and wife, Heracles and Isarion, agree to the adoption of their two-year-old son by Horion, who promises that the boy shall be his heir. Apparently there was no affinity between the contracting parties, nor is there any obvious reason for the adoption as in the Leipzig text, where an uncle adopts his fatherless nephew. Another small point of contrast is the absence here of stipulations about proper food and clothing, which are replaced by the negative guarantee that the boy should not be repudiated or reduced to a state of servitude. These however are minor details; the important feature from the juristic standpoint is that the transaction is regarded as a purely private affair, the forms prescribed at this period by Roman law, the sanction of an imperial rescript and the intervention of the praefect (*C. Just.* viii. 47. 2), being in complete abeyance, and that the participators are not concerned with any constitution of *patria potestas* (although, as **1208**. 6 shows, that was not quite a dead letter in the provinces), but simply with the upbringing and eventual testamentary succession of the adopted child; cf. Mitteis, *Grundzüge*, pp. 274–5.

Ὑπατείας Ἰουλίου Κωνσταντίου πατρικίου ἀ[δ]ελφοῦ τοῦ δε[σ]πότου ἡμῶν [Κ]ωνσταντίνου Αὐγούστου καὶ Ῥουφίου Ἀλβίνου τῶν λαμπ(ροτάτων).
Αὐρήλιοι Ἡρακλῆς Ἀράσιος τὸ ἐφέστιον ἔχω[ν ἐν] τ[ῇ] λαμπ(ρᾷ) καὶ λαμπ(ροτάτῃ) Ὀξυρυγ[χ(ιτῶν)
πόλει καὶ ἡ συνοῦσα γυνὴ Ἀσάριον Ἀγάθωνος ἀπὸ τ[ῆ]ς αὐτῆς πόλεως

καὶ Αὐρήλιος Ὡρίων Ὡρίωνος ἀπ[ὸ τῆ]ς [αὐ]τῆς πόλεως ἀλλήλοις χαίρειν. ὁμολογοῦμεν ἡμῖς [μὲν ὅ τ]ε Ἡρακλῆς καὶ ἡ γ[υ]νὴ Εἰσάριον ἐκδεδωκέναι σοὶ τῷ Ὡρίωνι τὸν ἐξ [ἡμ]ῶν υἱὸν Πατερ[μοῦθ]ιν ὡς ἐτῶν δύο εἰς υἱοθεσίαν, ἐμὲ δὲ τὸν [Ὡρίων]α ἔχειν τ[ῦτ]ον γνήσιον υἱὸν πρὸς τὸ μένειν αὐτῷ τὰ ἀπ[ὸ τ]ῆς διαδοχῆς τῆς κληρονομίας μου δίκαια, καὶ οὐκ ἐξέστε μοι τοῦτον ἀπώσασθαι οὔτε εἰς δουλαγωγείαν ἄγειν διὰ τὸ εὐγενῆ αὐτὸν εἶν[α]ι κ[αὶ] ἐξ εὐγενῶν γονέων ἐλευθέρων, ὥσπερ οὐδὲ καὶ ἡμῖ[ν τῷ τ]ε Ἡρακλείῳ καὶ τῇ γυνεκὶ Εἰσαρίῃ ἐξέστε τὸν παῖδα ἀποσπᾶν ἀπ[ὸ σο]ῦ τοῦ Ὡρίωνος διὰ τὸ ἁπαξαπλῶς εἰς υἱοθεσίαν ἐκδεδωκέναι [σοι α]ὐτόν, οὐδ' ἀῦ μετὰ ταῦτα ἐ[ξέστ]ε τινὶ παραβένειν τὰ ἐνγε[γ]ραμμένα διὰ τὸ ἐπὶ τούτοις συνπεπῖσθαι καὶ συντετῖσθαι. κύρια τὰ τῆς υἱοθεσίας γράμματα [δισσ]ὰ γραφέντα πρὸς τὸ ἑκάτερον μέρος ἔχειν μοναχόν, καὶ ἐπερωτηθέντες ὑπ' ἀλλήλων ὡμολογήσα(μεν) ὑπατείας τῆς προκ(ειμένης) Φαρμοῦθι [

2nd hand [Αὐρ]ήλιος Ὡρίων παρείληφα τὸν παῖδα εἰ[ς υἱοθεσίαν

[καὶ] ἀπογράψομαι αὐτὸν εἰς ἐμαυτοῦ γνήσιο[ν υἱὸν πρὸς τὸ [μέ]νιν αὐτῷ τὰ ἀ[πὸ τῆ]ς διαδοχῆς ἐκ κληρ[ο]ν[ομίας μου [ὡς] πρόκιται, καὶ ἐπ[ερ]ωτηθ(εὶς) ὡμολόγησα. Α[ὐρήλιος . . . . . [ἔγρ]αψα ὑπ(ὲρ) αὐτοῦ γράμμ(ατα) μὴ εἰδότος.

4. l. Ἰσάριον; cf. ll. 6, 13. 7. ῦιον Pap.; so in l. 9. 8. ῦειοθεσιαν Pap.; so in ll. 14, 16. 10. l. ἐξέσται; so in ll. 13, 15. τον . . . εις apparently rewritten over an erasure. 13. l. γυναικὶ Εἰσαρίῳ. 14. First ε of εκδεδωκεναι corr. from δ. 15. l. παραβαίνειν. 16. l. συντεθεῖσθαι. 20. ι of ωριων rewritten.

'In the consulship of Julius Constantius, patrician, brother of our lord Constantinus Augustus and Rufius Albinus the most illustrious. Aurelius Heracles son of Harasis, whose home is in the illustrious and most illustrious city of Oxyrhynchus, and his wife Aurelia Isarion daughter of Agathon of the said city, and Aurelius Horion son of Horion of the said city, mutual greetings. We agree, Heracles and his wife Isarion on the one part, that we have given away to you, Horion, for adoption our son Patermouthis, aged about two years, and I Horion on the other part, that I have him as my own son so that the rights proceeding from succession to my inheritance shall be maintained for him, and it shall not be lawful for me to disavow him or to reduce him to slavery, because he is well born and the son of well born and free parents, and in the same way it shall not be lawful for us, Heracleus and his wife Isarion, to remove the boy from you, Horion, because we have once for all given him to you for adoption, nor shall it hereafter be lawful for any one to transgress the terms herein written, because we have consented and agreed on these conditions. This deed of adoption, done in duplicate so that each party may have a copy, is valid, and in answer to each other's question we have given our assent, in the consulship aforesaid, Pharmouthi . . .

'I, Aurelius Horion, have received the boy for adoption and will register him as my own son so that the rights from succession as my heir shall be maintained for him as aforesaid, and in answer to the question I have given my assent. I, Aurelius . . ., wrote for him, as he was illiterate.'

3. *τὸ ἐφέστιον ἔχων* is an unusual phrase; cf. P. Brit. Mus. 904. 23–4 *ἐπα[νελ]θεῖν εἰς τὰ ἴα[τῶν ἐ]φέστια.*

6. *ἐκδεδωκέναι*: it seems not unlikely that the same word should be read in P. Leipzig 28. 13, where Mitteis gives *π̣[αρ]αδεδωκέναι.*

8. There is no room for *ὡς* after *το[ῦτ]ον*, which however is doubtfully read. Cf. P. Leipzig 28. 11–12 *τοῦτον τὸν παῖ[δ]α ἔχειν [καθ'?] υἱοθεσίαν*, 18 *ὅνπερ θρέψω . . . ὡς υἱὸν γνήσιον καὶ φυσικόν.*

12. *Ἡρακλείῳ*: *Ἡρακλεῖ* is expected from ll. 3 and 6.

1207. Lease of a Camel-Stable.

7·2 × 9·3 cm. A. D. 175–6?

Part of a lease for five years of premises which had been used for keeping camels, and were now to be turned into a fowl-house. The rent was 300 drachmae per annum, with yearly extras of 4 cocks, 8 hens, and 100 eggs, besides a donation to the lessors' servants of 8 drachmae 'for a libation'. The reign of which the seventeenth year is referred to in l. 2 may be that of Marcus Aurelius.

. . . . . .

ἀπ' Ὀξυρύγχω]ν̣ π̣[ό]λε̣[ως] ἐπὶ χρόνον
ἔτη πέντε ἀπὸ α Θὼθ τοῦ ἰσιόντος ιζ (ἔτους) ὃν ἔχου-
σι ἐπ' ἀμφόδου Ἑρμαίου καμηλῶνα σὺν τοῖς τού-
του χρηστηρίοις πᾶσι εἰς ὀρνειθῶνα, παρὲξ τόπων
ἐνχρη̣ζόντων εἰς ἐλαιουργῖον ὧν ἐὰν αἱρῆται
ὁ Ἐπίμαχος, ἐνοικίου τῶν λοιπῶν τόπων ἐπὶ
τὴν πενταετίαν κατ' ἔτος δραχμῶν τριακοσί-
ων καὶ ἑκτάκτων ὁμοίως κατ' ἔτος ἀλεκτρυόνων
τελείων τεσσάρων, ὀρνείθων τελείων τοκάδων
ὀκτώ, ᾠῶν ἑκατόν, καὶ σπονδ[ῆς] παιδαρίοις
δραχμῶν ὀκτώ. βεβαιουμένης δὲ τῆς μισθώ-
σεως ἀποδότω ὁ μεμισθωμένος τοῖς μεμισθωκό-
σι τὰ μὲν ἔκτακτα ὁπόταν βούλωνται τὸ δὲ ἐνοίκι-
ον ἐν προθεσμίαις δυσὶ Φαμενὼθ καὶ Μεσορὴ ἀνυπερ-
θέτως. χράσθω οὖν ὁ αὐτὸς μεμισθωμένος σὺν τοῖς

παρ' αὐ[τ]οῦ υἱοῖς καὶ οἷς . . . . . [.] . [το]ῖς [μ]ισθουμ[έν]οι[ς
[αὐτῷ τόποις . . .
. . . . . .

2. ὔσιοντος Pap. 7. First *α* of πενταετιαν corr. from *ε*. 14. φαμεὶνωθ Pap.

'[. . . have leased to . . .,] of the city of Oxyrhynchus, for a period of five years from Thoth 1 of the coming 17th year the camel-stall which they have in the quarter of the Hermaeum together with all its appurtenances, for a fowl-house, excluding any parts needed for an oil-press that may be chosen by Epimachus, the rent for the rest of the premises for the term of five years being 300 drachmae annually, with an additional payment likewise annually of 4 cocks in perfect condition, 8 laying hens in perfect condition, 100 eggs, and 8 drachmae for the slaves for a libation. On the lease being guaranteed, the lessee shall pay to the lessors the additional payments whenever they wish and the rent at the two fixed dates of Phamenoth and Mesore with no delay. The lessee with his sons or [other agents] shall then utilize the premises leased to him . . .'

6. Epimachus was one of the lessors.

8. ἔκτακτα, like ἐξαίρετα (cf. Berger, *Strafklauseln*, p. 156[2], Meyer, P. Hamburg, p. 18), are special or separate payments as distinguished from the φόρος ἀπόταχτος or rent proper. The word is similarly used of a special bequest in **646** ἃ ἔσται καὶ ἔκτακτον τοῦ . . . ἀφήλικος, and of distinct or special documents in B. G. U. 12. 18 δι' ἐκτάκτου παρετέθη, P. Leipzig 3. ii. 12 ἐν ἐκτάκτῳ ἐπήνεγκα (cf. Wilcken, *Archiv* iv. p. 459).

Four ἀλέκτορες τέλειοι are similarly part of the rent of a μύλαιον in B. G. U. 1067; cf. ibid. 269. 4, 8. In a Rylands lease of land one cock is stipulated for.

9. ὀρνείθων: probably the φόρος ὀρνίθων coupled in P. Strassb. 56. 67–9 with φόρος πρόβάτων refers to fowls and not, as supposed by Preisigke, to pigeons; cf. P. Giessen 81. 6.

10. Cf. **730**. 13–15 σπονδῆς τῶν ὅλων παιδαρίοις δραχμὰς τέσσαρας, *Archiv* v. p. 253, P. Hamburg 94. 33, n., P. S. I. 109 A 7.

16. οἷς ἐὰν αἱρῆ[τ]α[ι] is not satisfactory though perhaps just possible; but υἱοῖς καί is very uncertain.

1208. Public Acknowledgement of a Contract of Sale.

23·2 × 37·3 cm. A. D. 291.

This long and interesting document contains an affirmation (ἐκμαρτύρησις, l. 30), drawn up before the representative of the agoranomus (cf. note on l. 2), of the validity of a private contract of sale and cession dating from the previous year. The property sold and ceded by the contract, a copy of which is given (ll. 6–28), was $\frac{4}{5}$ of an aroura of arable land, with a share in appliances for irrigating, for which the large sum of 1 talent 3,000 drachmae was paid.

What is the significance of this process of ἐκμαρτύρησις? Another example of it is **95**, a re-affirmation of a contract for the sale of a slave, but that papyrus is unfortunately incomplete. It has occurred in the present volume in **1199**. 19, and a similar allusion is to be recognized, according to Eger's obviously right

restoration (*Äg. Grundbuchwesen*, p. 95[8]), in B. G. U. 619. 14–16 *ἐωνῆσθαι [κα]τὰ χειρόγρ(αφον) τὸ καὶ ἐ κμε]μαρτυρημένον διὰ δημοσίας ὁμολογίας*. The four contracts to which *ἐκμαρτύρησις* was thus applied were alike in this, that they were all private cheirographa. By the *ἐκμαρτύρησις* the cheirographon was embodied in a notarial document, and so elevated into a *δημόσιος χρηματισμός*. The process would thus appear to be a form of publication. According to **1208**. 5, however, the purchaser of the land, who makes the *ἐκμαρτύρησις*, had already presented to the keeper of the *μνημονεῖον* a copy of the original contract for registration at the *βιβλιοθήκη ἐγκτήσεων*. But the *ἀγορανομεῖον* and *μνημονεῖον* were in close association (cf. e. g. l. 2), and the possibility remains that the registration and the *ἐκμαρτύρησις* were parts or stages of the same process. According to **1199**, *ἐκμαρτύρησις* preceded the application to the *βιβλιοφύλακες* for *παράθεσις*.

But in any case we here seem to obtain a proof which has hitherto been lacking that *δημοσίωσις* or public registration of cheirographa could be effected elsewhere than at the archives of Alexandria. Some indications of this local publication have indeed already occurred: see P. Leipzig 31 (Oxyrhynchus), Amh. 98 (Hermopolis), and especially Grenf. ii. 70 (Kusis), which is closely similar in form to the present document and can now be better understood; cf. ibid. 71. 25–6. But the evidence of those documents was not sufficiently explicit to convince Mitteis, who in *Grundzüge*, p. 86, adheres to the view that the publication of cheirographa 'bei den ländlichen *γραφεῖα* nicht vollzogen werden konnte'. The clear statement of l. 5 renders that view no longer tenable. There is no word here of the Alexandrian libraries, and the *δημοσίωσις* provided for in ll. 24–5 is carried out on the spot.

1 *Ἔτους ζ Αὐτοκράτορο[ς] Καίσαρος Γαίου Αὐρηλίου Οὐαλερίου Διοκλητιανο[ῦ] καὶ ἔτους ϛ Αὐτοκρ[άτο]ρος Καίσαρος Μάρκο[υ] Αὐρηλίου Οὐαλερίου Μαξιμιανοῦ Γερμανικῶν Μεγίστων Εὐσεβῶν Εὐτυχῶν Σεβαστῶν*

2 *[Ξ]αντικοῦ Μεχεὶ[ρ] ἐν τῇ λ[αμ]πρᾷ καὶ λαμπροτάτῃ Ὀξυρυγχιτῶν πόλει ἐπὶ Αὐρ[ηλί]ου Ἀγαθείνου τοῦ καὶ [. .]ωγένους ἀσχολο[υμ]ένου ὠνὴν ἀγορανομίου καὶ μνημονίου.*

3 *ὁμ[ολο]γεῖ Αὐρηλία Θερ[μο]ύθιον ἐπικεκλημένη Τανεχῶτις Νεφερῶτος μη(τρὸς) [Ταν]εχώτιδος ἀπὸ κώμ[ης Π]ακέρκη ἀπηλιώτ[ο]υ οὐδέπω οὖσα τῶν ἐτῶν διὰ τοῦ πατρὸς Αὐρηλίου Νεφερῶτος Διονυσίου*

4 *ἀ[πὸ] τῆς αὐτῆς κώμης ἐν [ἀ]γυιᾷ ἐκμαρτυρεῖσθαι τῷ ἑαυ[τ]ῆς τιμήματι ἣν προέ[θε]το αὐτῇ Αὐρήλιος Θώ[νιο]ς Θώνιος ἀπὸ ⟨τῆς⟩ λαμπρᾶς καὶ λαμπροτάτης Ὀξυρυγχιτῶν πόλεως ἰδιόγραφον πρᾶσιν γενομένην*

5 τ̣[ῷ δι]ελθόντι ἔτει μηνὶ Ἐπεὶφ [ι]α, ἧς μοναχὸν αὐθ[ε]ντικὸν ἐπήνεγκεν [ἡ ὁ]μολογοῦσα τῷ πρὸ[ς τ]ῷ μνημονίῳ συνκαταχωρισθησόμενον εἰ[ς] τὸ ἐπὶ τόπων βιβλιοφυλάκιον, ⟨οὗ⟩ ἐστιν ἀντίγραφον·

6 Αὐ[ρή]λιος Θώνιος Θώνιος μητρὸς) [Ἀ]ρτεμιδώρας ἀπὸ τῆς λ[αμ]πρᾶς καὶ λαμπροτάτης Ὀ[ξυ]ρυγχιτῶν πόλεως μ[ετ]ὰ συνβεβαιωτοῦ τοῦ πατρὸς τοῦ καὶ ἔχοντος αὐτὸν ὑπὸ τῇ χειρὶ κατὰ τοὺς Ῥωμαίων ν{ν}όμους

7 Α[ὐρη]λίου Θωνίου Σερήν[ο]υ μ[η](τρὸς) Ἰσαροῦτος ἀπὸ τῆς αὐτῆ[ς] πόλεως Αὐρηλίᾳ Θερμουθίῳ ἐπικεκλημέν[ῃ Τ]ανεχώτιδι Νεφερῶτος μη(τρὸς) Τανεχώτιδος ἀπὸ κώμης Πακέρκη ἀπηλιώτου οὐδέπω οὔσῃ τῶν ἐτῶν

8 [διὰ τ]οῦ πατρὸς Αὐρηλίου Νεφ[ερ]ῶτος Διονυσίου ἀπὸ τ[ῆς] αὐτῆς κώμης χαίρειν. ὁμολογῶ πεπρακένα[ι κα]ὶ παρακεχωρηκέν[α]ι σοι ἀπὸ τοῦ νῦν εἰς τὸν ἅπαντα χρόνον τὸ ὑπάρχον μοι κληρονομικῷ δικαίῳ

9 [πρό]τερον τῆς δηλουμένης μου μητρὸς Αὐρηλίας Ἀρ[τε]μιδώρας Π[αυ]σίριος μη(τρὸς) Ἰσεῖτος ἀπὸ τῆς αὐτῆ[ς] πόλεως τετελευτηκυίης ἐπί τε ἐμοὶ καὶ ἐπὶ τοῖς μου ἀδελφοῖς ὁμογνησίῳ μὲν Αὐρηλίῳ Δημητρίῳ ὁμομη-

10 [τρίοι]ς δὲ Αὐρηλί[ο]ις Διογένει κ[α]ὶ Ἰσιδώρῳ καὶ Ἰσεῖτι τοῖς [τρι]σὶ ἐκ πατρ[ὸς] Ἑρμείου τοῖς πέντε υ[ἱο]ῖς καὶ κληρ[ον]όμοις καὶ ἀ[υτ]ῆς κληρονομικῷ δ[ι]καίῳ πρότερον τοῦ ἐ[υ]τ̣ῆς πατρὸς Αὐρηλίου Παυσίριος Διον[υσ]ίου

11 μ[η(τρὸς) Ἀ]ρτεμιδώρας ἀπὸ τῆς αὐτῆς πόλεως ἀκολούθως [ᾗ] ἀπολέλυπεν δι[αθ]ήκῃ τῷ β (ἔτει) Κλαυδίου, ὃ ἐγέ[νετο] α (ἔτος) Αὐρηλιανοῦ, μ[η]νὶ Τῦβι ., τῇ καὶ μετὰ τελευτὴν αὐτοῦ λυθ[εί]σῃ, ὠνη[σ]αμένου καὶ τοῦ Παυσίριος πα[ρ]ὰ Αὐρηλ[ίου

12 Ἡ[ράμμονος Παυσανίου τοῦ κα]ὶ Εὐτύχου μη(τρὸς) Ἑρμειόνης ἀπ[ὸ τ]ῆς αὐτῆς πόλεω[ς] καθ' [ἑ]διόγραφ[ο]ν πρᾶσιν καὶ [πα]ραχώρησιν γ[εν]ο-μέ[ν]ην τ[ῷ] ιβ (ἔτει) Γαλλιήνου Παχὼν κγ, [ἐπ]ὶ κώμῃ Πακέρκη ἀπηλιώτου ἐκ το[ῦ . .]α̣με . [. .

13 σ[ὺν τ]ῷ Ἐπάνθους κλήρων πέμπτον [σιτ]ικῶν ἰδιωτι[κῆ]ς ἀρουρῶν τεσσάρων, ὅ [ἐστ]ιν ἀρούρης ἥμισυ τέταρ[τον ε]ἰκοστόν, οὐσῶν [ἀ]πὸ κοινωνικῶν πρὸς Ὡρίωνα Ἀκρονο( ) ἀρουρῶν ὀκτώ, καὶ αὐτῶν οὐσῶν ἀπὸ ὅλων ἀρουρῶν

14 ε̣ἴ̣[κοσ]ι [ὀ]κ̣τ̣ώ̣, ἢ ὅσων ἐὰν ὦσ[ιν, ἐν] α̣ἷς ὑδρεύματα καὶ μηχ[αν]ὴ ἐξηρτι-σμένη πάσῃ ξ̣υ̣λικῇ καταρτείᾳ καὶ σιδη[ρ]ώ̣σ̣ει, σὺν τῷ αἱροῦντι [μ]έρει τῶν ὑδρευμάτων [κ]αὶ μηχανῆς, τῶν δὲ ὅλων γίτονες νότου ὁδὸς καὶ ἐκ τῶν ἄλλων

τρι[ῶ]ν ἀνέμων διῶρυξ, τιμῆ[ς κα]ὶ παραχωρητικοῦ τοῦ [π]έμπτου μέρους τῶν προκειμένων ἰδιωτικῆς ἀ[ρου]ρῶν τεσσάρων καὶ τοῦ αἱροῦντος μέρους τῶν ὑδρευμάτων καὶ μηχανῆς τῶν συμπεφωνημένων πρὸς ἀλλήλους

[ἀ]ρ[γυρ]ίου Σεβαστῶν νομίσματ[ος] δραχμῶν ἐννακισχι[λί]ων, αἵ εἰσι ἀργυρ[ί]ου τάλαν[το]ν ἓν καὶ δραχμαὶ τρισχ[ίλιαι, ἅ]σπερ αὐτόθι ἀπέσχον παρὰ σοῦ διὰ τοῦ αὐτοῦ πατρός σου ἐκ πλήρους διὰ χειρός, ἀποχαρισθέν σοι ὡς προσφερη

καὶ [χ]άριν ἀναφέρετον καὶ ἀμ[ετανό]ητον, καὶ περὶ τοῦ ἠριθμῆσθαί με ἐξ ὁλοκλήρου ἐπακολουθοῦντος τοῦ π[ατ]ρός μου καὶ συναριθμουμένου ἐπερωτηθεὶς ὑπὸ σοῦ ὡμολόγησα. κρατῖν οὖν σε καὶ κυριεύειν σὺν ἐκγόνοις

καὶ τοῖς παρὰ σοῦ μεταλημ[ψομέ]νοις τοῦ πωλουμένο[υ] καὶ παραχωρουμένου σοι ὑπ' ἐμοῦ ὡς πρόκει[ται] πέμπτου μέρους σιτικῶν ἰδιωτικῆς ἀρουρῶν τεσσάρων καὶ τοῦ μέρους τῶν ὑδρευμάτων καὶ μηχανῆς

[καὶ ἐ]ξουσίαν ἔχ[ι]ν χρᾶσθαι [καὶ οἰ]κονομεῖν περὶ αὐτοῦ ὡ[ς] ἐὰν αἱρῇ, μηδεμιᾶς μο[ι] μηδ' ἄλλῳ μηδενὶ [ὑπ]ὲρ ἐμοῦ ἐφόδου κατα[λι]πομένης ἐπὶ τοῦτο ἢ ἐπὶ μέρος αὐτοῦ κατὰ μηδένα τρόπον, ὅπερ καὶ ἐπάναγ-

[κε]ς παρέξομαί σοι βέ[βαιον δι]ὰ παντὸς ἀπὸ πάντ[ω]ν πάσῃ βαβαιώσει καὶ καθαρὸν ἀπό τε γε[ωργ]ίας βασιλικῆς καὶ οὐσιακῆς γῆς καὶ παντὸς εἴδους καὶ ὀφειλῆς καὶ κατοχῆς πάσης δημοσίας τε

[κα]ὶ ἰδιωτικῆς καὶ π[. . . . .] πολειτικῆς καὶ ἀπὸ παντὸς οὐτ[ινοσο]ῦν ἄλ[λ]ου [ε]ἴδου[ς κ]αὶ ἀπὸ ἀπ[εργ]ασίας [καὶ . . . .] . λ[.] . ιας χωμάτων κα[ὶ ἀ]πὸ τῶν [ὑ]πὲρ ἄ[λλ]ων τελουμένων δημοσίων καὶ ἐπικλασμῶν

[καὶ ἐ]πιμερισμῶν παντοίων [τῶν ἔ]ως τοῦ ἐνεστ[ῶτ]ος καὶ αὐτοῦ τ[ο]ῦ ἐνεστῶ[το]ς ϛ (ἔτους) καὶ ε (ἔτους) διὰ τὸ τ[ὰ ἀπ]ὸ τοῦ ἰσειόντος ζ (ἔτους) κα[ὶ ϛ] (ἔτους) τούτων πρόσφο[ρα] εἶναι σοῦ τοῦ ὠνουμέν{ουμεν}ου καὶ παραχωρουμένου,

π[ρὸς] ὃν καὶ εἶν[α]ι τὰ ἀπὸ λή[ξεως τοῦ] αὐτοῦ ἐνεστ[ῶτο]ς ζ (ἔτους) καὶ ϛ (ἔτους) δημόσια καὶ [ἐπ]ικλασμοὺς πάντα[ς,] πάντα δὲ τὸν καθ' ὁνδηποτοῦν τρ[ό]πον ἐπελευσόμενον ἢ ἐμποιησόμενον τούτου

ὅ[λου] ἢ μέρους αὐτοῦ ἐπάν[αγκε]ς ἀποστήσω π[α]ρ[α]χρῆμα ταῖς ἐμαυ{εμα[υ]}τοῦ δαπάναις καθά[περ ἐ]κ δίκης. κυρία ἡ πρᾶσις καὶ παραχώρ[η]σις τρισσὴ γραφεῖσα, ἥμπερ ὁπηνίκα ἐὰν αἱρῇ ἀποίσις διὰ δη-

μ[οσίου οὐ] προσδεομένη ἐ[τέρ]ας μ[ου] εὐδοκήσεως διὰ τὸ ἐντεῦθεν εὐδοκεῖν
τῇ ἐσομένῃ δημ[οσιώ]σι, περὶ δὲ τοῦ ταῦτα ὀρθῶς καλῶς πεπρᾶχθαι
ἐπερωτηθέντες ὑπὸ σοῦ διὰ τοῦ αὐτοῦ πατρός σου ὡμολ(ογήσαμεν).
(ἔτους) ϛ καὶ (ἔτους) ε τῶν κυρίων [ἡμ]ῶν Αὐτοκρατόρων Δ[ιο]κλητιανοῦ
καὶ Μαξιμιανοῦ Σεβαστῶν Ἐπεὶ[φ] ια. Αὐρήλιος Θώνιος Θώνιος
πέπρακα καὶ παρεχώρησα τὸ πέμπτον μέρος τῶν ἀρουρῶν τεσσάρων
σὺ[ν μ]έρι ὑδρευμάτων τῶν ἀρ[ου]ρῶν τεσσάρων καὶ ἀπέ[σ]χον τὸ τῆ[ς]
τιμῆς καὶ παραχωρητικοῦ ἀργυρίου τ[άλ]αντον ἓν καὶ δραχμὰς
τρισχιλίας καὶ βεβαι[ώ]σω καὶ εὐδοκῶ τῇ δημοσιώσι, ὡς καὶ ἐπε-
ρ(ωτηθεὶς) ὡμολόγησα.
Α[ὐρήλιο]ς Θώνιος [σ]υνβεβαιῶ τὸ{ν} πέμπτον μέρος τῶν [ἀρο]υρῶν καὶ
εὐδοκῶ τῇ πράσει, ὡς καὶ ἐπερωτηθεὶς ὡμολόγησα. Αὐρήλιος
Ἀπίων ὁ καὶ Θέων ἔγραψα ὑπὲρ αὐτοῦ μὴ εἰδότος γράμματα.
ἕως τούτου
τὸ ἀ(ντίγραφον). κ[υ]ρία ἡ ὁμολ(ογία), περὶ δὲ [τ]οῦ ταῦτα ὀρθῶς καλῶς
πεπ[ρ]ᾶχθαι ἐπερ(ωτηθεὶς) ὁ ὁμολ(ογῶν) ὡμολ(όγησεν) ἐν ἀγυιᾷ τῇ αὐτῇ.
2nd hand Αὐ[ρ]ηλία Θερμούθι⟨ον⟩ δι' ἐ[μο]ῦ τοῦ πατρὸς αὐτῆς Νεφερῶτος
πεποίημαι τὴν ἐ[κμ]αρτύρησιν ὡς πρόκειται. Αὐρήλιος Ἀτρῆς ὁ καὶ
Ὡρίων ἔγραψα ὑπὲρ αὐτοῦ μὴ εὐδότος
γρά[μ]ματα.
3rd hand Αὐρήλιος Ἀγαθῖνος ὁ καὶ Ὡριγένης κεχ[ρ]ημά(τικα).

1. γαϊου . . . σεβαστῶ Pap. 2. οξ[υ]ρυγ'χιτων Pap.; so in ll. 4, 6. 4. ἰδιογραφον Pap. 5. επηνεγ'κεν Pap. 6. ὕπο Pap.; so in ll. 17, 25. 7. ἴσαρουτος Pap. 8. ὕπαρχον Pap. 9. ἴσειτος Pap.; so in l. 10. τετελευτηκυῖης Pap. 10. ἴσιδωρω . . . ὑ[ἱο]ις Pap. 11. l. ἀπολέλοιπεν. 13. l. κλήρου. ἰδιωτικης Pap.; so in ll. 15, 18. αρουρῶ Pap. 18. ὕδρευματων Pap.; so in l. 27. 19. επαναγ' Pap. 22. ἴσειοντος Pap. 23. l. ϛ (ἔτους) καὶ ε for ζ (ἔτους) καὶ ϛ. 25. η of προσδεομενη corr. from ος. 29. αγϋια Pap.

'The seventh year of the Emperor Caesar Gaius Aurelius Valerius Diocletianus and the sixth year of the Emperor Caesar Marcus Aurelius Valerius Maximianus Germanici Maximi Pii Felices Augusti, Xandicus-Mecheir, in the illustrious and most illustrious city of Oxyrhynchus, before Aurelius Agathinus also called Origenes, farmer of the tax payable to the agoranomi and recorders. Aurelia Thermouthion surnamed Tanechotis, daughter of Nepheros and Tanechotis, of the village of Pakerke in the eastern toparchy, being not yet of age and acting through her father Aurelius Nepheros son of Dionysius, of the said village, acknowledges, in the street, that she hereby deposes at her own valuation to the autograph deed of sale formerly agreed to with her by Aurelius Thonius son of Thonis, of the illustrious and most illustrious city of Oxyrhynchus, and drawn up in the past year on the 11th of the month Epeiph, of which she, the acknowledging party, presented a single

authentic copy to the keeper of the record office to be deposited in the local archives, of which the following is a copy.

'Aurelius Thonius son of Thonis and Artemidora, of the illustrious and most illustrious city of Oxyrhynchus, with his father, who has him under power according to Roman law, as co-guarantor, namely Aurelius Thonius son of Serenus and Isarous, of the said city, to Aurelia Thermouthion surnamed Tanechotis, daughter of Nepheros and Tanechotis, of the village of Pakerke in the eastern toparchy, being not yet of age and acting through her father Aurelius Nepheros son of Dionysius, of the said village, greeting. I acknowledge that I have sold and ceded to you from henceforth for ever my property by right of inheritance and formerly belonging to my aforesaid mother Aurelia Artemidora daughter of Pausiris and Iseis, of the said city, who died leaving me and my brothers, namely my full brother Aurelius Demetrius and my half-brothers on my mother's side, Aurelius Diogenes, Aurelius Isidorus, and Aurelius Iseis, her three children by Hermias, the five of us, her sons and heirs, which was hers by right of inheritance, having formerly belonged to her father Aurelius Pausiris son of Dionysius and Artemidora, of the said city, in accordance with the will left by him in the second year of Claudius which was the first year of Aurelian, the . . of the month Tubi, and opened after his death, and had been bought by the father of Pausiris, Aurelius Herammon son of Pausanias also called Eutychus, his mother being Hermione, of the said city, in accordance with an autograph sale and cession drawn up in the 12th year of Gallienus, Pachon 23, at the village of Pakerke in the eastern toparchy, in the holding of . . . with that of Epanthes, the fifth part of four arable arourae of private land, that is $\frac{4}{5}$ of an aroura, forming part of a parcel of 8 arourae held jointly with Horion son of Acrono . . ., which themselves formed part of a total of 28 arourae, or thereabouts, containing irrigators and a machine fitted with all wood-work and iron-work, together with the proportionate share of the irrigators and machine, the boundaries being on the south a road and on the other three sides a canal, at the price and cession-value agreed upon between us for the fifth part of the aforesaid four arourae of private land and irrigators and machine, namely 9,000 drachmae of the Imperial silver coinage, that is one talent 3,000 drachmae of silver, which I have forthwith received from you through your said father from hand to hand in full, and for which the land is bestowed upon you as a present and gift unchangeable and irrevocable, and to your question whether I have counted the money in full with the concurrence and assistance of my father I have given my assent. You shall therefore possess and own with your descendants and successors the fifth part sold and ceded to you by me as aforesaid of the four arable arourae of private land and the share of the irrigators and machine, and shall have power to use and dispose of it as you choose, no right of proceeding against it or any part of it in any wise being left to me nor to any one else on my behalf, and I will of necessity deliver it to you guaranteed perpetually against all claims with every guarantee, free from cultivation of royal or domain land and from every impost and debt and lien public and private, and from municipal . . . and every other impost and from construction and . . . of dykes and from public dues and requisitions and contributions paid for other purposes of every kind up to and including the present 6th and 5th year, because from the coming 7th and 6th year the proceeds of this property are yours who are purchasing it and having it ceded to you, and who are to be responsible for the public dues and all requisitions from the end of the present 6th and 5th year. And every one who in any manner proceeds against or claims this property, whether the whole or a part of it, I will of necessity and at once repel at my own cost, as if in consequence of a legal decision. This sale and cession, of which three copies are made, is valid, and you shall whenever you choose make it public without requiring any further approval from me, because I now approve the eventual publication, and to your question made through your father whether this is rightly and fairly done we have given our assent.' Date

and signatures of the parties to the contract and of Agathinus, the official of the record office.

2. The second name of Agathinus, as is shown by his signature in l. 32, was *Ὡριγένης*, which was here misspelled in some way; perhaps *Ὡρωγένους* was written.

ἀσχολο[υμ]ένου . . . μνημονίου: cf. **1209**. 5 and, for the farmers of the *ἀγορανομεῖον*, &c., **44**. 6–7 *τῶν τὸ ἐνκύκλιον ἀσχολουμένων καὶ τοῦ τὸ ἀγορανομῖον*, 22–3 *τῶν τε τὸ ἐνκύκλιον καὶ τὸ γραφεῖον ἀσχολουμένων*, Wilcken, *Ost.* ii. 1053. 1 *μέ(τοχοι) τελ(ῶναι) ἀγο(ρανομείου)*; *μνημονεῖον* as a tax is found in P. Brit. Mus. 856. 17. It is now seen that these tax-farmers could discharge the notarial functions of the agoranomus; the present document is drawn up, like others made *ἐπὶ ἀγορανόμου* at Oxyrhynchus, *ἐν ἀγυιᾷ*, and is signed by the *ἀσχολούμενος τὴν ὠνήν* with the characteristic *κεχρημάτικα*. In what circumstances the agoranomus was replaced in this manner is obscure. It is noteworthy in this connexion that in Heracleopolite contracts of the third century the regular phrase is *δι' ἐπιτηρητῶν ἀγορανομίας*.

3. *ἀπηλιώτ[ο]υ*: sc. *τοπαρχίας*; cf. **533**. 17, note.

οὐδέπω οὖσα τῶν ἐτῶν: cf. **275**. 8, Mitteis, *Grundzüge*, p. 251.

4. *τῷ ἑαυ[τ]ῆς τιμήματι*: cf. e. g. **85**. 7 *προσφωνοῦμεν ἰδίῳ τιμήματι*, and **1200**. 45 *τὸ τοῦ τειμήματος τέλος*, P. Leipzig 10. ii. 21. The analogy of the two latter passages suggests that here too a *τέλος* was in view, though it is not directly named.

5. *ἐπήνεγκεν*: cf. Amh. 98. 11, where *ἐπηνέχθ(η) κ (ἔτους) Φαῶφι* follows the abstract of the cheirographon. For *συνκαταχωρισθησόμενον* cf. e. g. **1200**. 47. In the present passage too *σύν* must imply a *ὑπόμνημα* or some similar accompanying document.

6. *συνβεβαιωτοῦ*: cf. B. G. U. 937. 6, C. P. R. 149. 6, P. Leipzig 4. 6, 5. ii. 2.

ὑπὸ τῇ χειρί = *in manu*, commonly used of the status of married women, but also of children e. g. *Inst.* i. 12. 6 *filios suos vel filias . . . sua manu dimitterent*, *Cod. Just.* vii. 40. 1. 2 *filiis familias . . . postquam manu paterna . . . fuerint liberati*. Mitteis perhaps goes rather too far in asserting (*Grundzüge*, p. 275) that the *patria potestas* was to the Romanized provincial a matter of no importance.

7. *Θωνίου*: cf. l. 28 *Θώνιος*; but in l. 6 *Θώνιος* is given as the genitive.

10. Is(e)is is apparently masculine also in P. Brit. Mus. 188. 46.

11. *τῷ β (ἔτει) Κλαυδίου κτλ.*: there must be some error here, for Alexandrian coins show that Claudius reached a third year; cf. P. Strassb. 7. 21. Presumably *γ* should be read for *β*; the copyist makes a mistake in figures in l. 23 also, not to mention other inaccuracies. For *[ἧ] ἀπολέλ⟨οι⟩πεν . . . λυθ[εί]ση* cf. e. g. P. Leipzig 10. ii. 12–13.

13. *σ[ὺν τ]ῷ . . . κλήρων*: the same mistake occurs in **1124**. 21–4.

14. Cf. P. S. I. 77. 14–16 *μηχανὴν . . . ἐξηρτισμένην πάσῃ ξυλικῇ ἐξαρτίᾳ καὶ σιδηρώμασιν*; there does not seem to be room here for *σιδη[ρώμ]ασει*. For *καταρτεία* cf. P. Brit. Mus. 1164. (*h*) 17, 25, where the same word is meant, and e. g. Artemid. 2. 53 *τὸ πλοῖον καὶ ἡ καταρτία*.

16–17. *προσφερη* is apparently for *προσφοράν*; cf. e. g. C. P. R. 24. 8 *κατὰ προσφορὰν ἀναφαίρετον*, and for the combination *[χ]άριν ἀναφαίρετον καὶ ἀμ[ετανό]ητον*, P. Grenf. ii. 70. 7–8.

21. Perhaps *π[άσης λιτουργίας] πολειτικῆς*, but the adjective is doubtfully read, and the letter preceding *λ* may be a *υ*. *ἐργασία τῶν χωμάτων* is coupled with *δημόσια καὶ ἀννῶναι καὶ παντοῖαι ἐπιβολαί* in B. G. U. 519. 16. The following substantive was probably not *ἐπιμελείας*. For *ἐπικλασμοί* cf. P. Tebt. 373. 12, note.

22. *πρόσφο[ρα]* here means revenues, as in P. Tebt. 88. 15, &c., *ἄλλο πρόσφορον μηθὲν ἔχειν*; cf. P. Giessen 51. 18–19 (also from Oxyrhynchus), where *τῆς ὠνουμένης* or *Ἀχιλλίδος, πάντα δὲ τ]όν* should be restored on the present analogy, and e. g. **504**. 26–7, P. Leipzig 6. 12–13.

24. *καθά[περ ἐ]κ δίκης*: so probably P. Giessen 51. 21 rather than *καὶ δαπάναις*.

24–5. Cf. e. g. **1200**. 34–7. In **95**. 35 a negative is to be supplied before *προσδεῖσθαι*.

28–9. *ἕως τούτου τὸ ἀ(ντίγραφον)*: *ἀ(ντίγραφον)* is very doubtful, but seems more suitable than *χ[ι(ρόγραφον)* or *γ[ρ(αμματεῖον)*. Cf. P. Grenf. ii. 70. 19 *ἕως τούτου τὸ χειρόγ[ρα]φον*, as rightly read by Wilcken, *Archiv* iii. p. 124. The formula *ἐκτὸς τῶν προαστείων* found in l. 3 of that papyrus and in others from the Great Oasis seems to be the local phrase corresponding to the Oxyrhynchite *ἐν ἀγυιᾷ*.

32. Cf. P. Grenf. ii. 70. 24 *χρηματιστὴς κ[εχ]ρημάτικα*, and **99**. 12. Bry's error in supposing this use of *χρηματίζειν* to be confined to the Ptolemaic period (*La vente dans les papyrus*, p. 87) has already been pointed out by Mitteis, *Grundzüge*, p. 61[1].

1209. Sale of a Slave.

21·5 × 12·7 cm. A. D. 251–3.

A contract for the sale of a young female slave and her infant son at the price of 2,000 drachmae; cf. **94–5**, **263**, B. G. U. 193, &c., Mitteis, *Grundzüge*, pp. 192–4. The deed was drawn up, like **1208**, before an *ἀσχολούμενος ὠνὴν ἀγορανομείου*, on whom see the note on **1208**. 2.

As a small point of palaeographical interest it may be noted that in two places (l. 6 *μητρό(s)*, l. 15 *μελίχρο(υν)*) the writer of this papyrus abbreviates words without any suspension of letters or other indication of abbreviation. This method is not therefore confined to the early Ptolemaic period, as supposed by Wilcken, *Grundzüge*, p. xl; cf. Mitteis, *Chrestomathie*, p. 101.

[*Ἔτους . Αὐ*]*τοκρ*[*α*]*τόρων Καισάρων Γαίου Οὐιβίου Τρεβωνιανοῦ*
[*Γάλλου καὶ Γαί*]*ου Οὐ*[*ιβί*]*ου Ἀφινίου Γάλλου Οὐελδουμιανοῦ Οὐολουσιανοῦ*
[*Εὐσε*]*βῶν Εὐτυχ*[*ῶ*]*ν Σεβαστῶν Δαισίου Φαρμοῦθι*
[*ἐν Ὀξ*]*υρύγχων πόλει ἐπὶ Αὐρηλίου Ἀντιπάτρου τοῦ καὶ Διονυσίου*
5 [*ἀσχ*]*ολουμένου ὠνὴν ἀγορανομείου.*
[*ἐπρί*]*ατο Αὐρήλιος Ἀσκληπιάδης ὁ καὶ Σαρᾶς Σαραπίωνος μητρὸ*(*s*)
[*Λουκ*]*ίλλης τῆς καὶ Δημητρίας ἀπ' Ὀξυρύγχων πόλεως ὡς* (*ἐτῶν*) *λβ*
[*ἄσημ*(*ος*)] *παρὰ Αὐρηλίου Σερήνου τοῦ καὶ Σαραπίωνος Ἀγαθείνου*
[*μητρὸ*]*ς Ταπ̣ο̣σείριος ἀπὸ τῆς αὐτῆς πόλεως ὡς* (*ἐτῶν*) *λδ ἀσήμ*(*ου*)*, ἐν ἀ-*
10 [*γυιᾷ, τὴ*]*ν ὑπάρχουσαν αὐτῷ ὠνηθεῖσαν ὑπ' αὐτοῦ κατὰ χρη-*
[*ματισ*]*μὸν γενόμενον διὰ τοῦ αὐτοῦ ἀγορανομείου τῷ δ* (*ἔτει*)
[*Φιλίππ*]*ων μηνὶ Φαμενὼθ ἀπὸ τῆς τοῦ ὠνουμένου μητρὸς*
[*Αὐρηλ*]*ίας Λουκίλλης τῆς καὶ Δημητρίας Εὐπόρου τοῦ Διογένους*
[*μητρὸς*] *Ταύριος τῆς καὶ Φιλουμένης ἀπὸ τῆς αὐτῆς πόλεως*
15 [*οἰκογε*]*νὴν αὐτῆς δούλην ὀνόματι Τερέα ὡς* (*ἐτῶν*) *κα μελίχρο*(*υν*) *ο*(*ὐλὴ*)
[. . . .]*η σὺν ὑποτιτ*⟨*θ*⟩*ίῳ αὐ*[*τ*]*ῆς ἀρρενικῷ βρέφει ὀνόματι*

[. . . . . .] ἥνπερ δούλην σὺν [τ]ῷ ὑποτι⟨τ⟩θίῳ αὐτόθι παρείλη-
[φ]ει ὁ πριάμενος παρὰ τοῦ [ἀ]ποδομένου ταῦτα τοιαῦτα
[ἀναπόρ]ιφα ἐκτὸς ὄντα ἱερ[ᾶς] νόσου καὶ ἐπαφῆς, ἀνα-
[κριθίση]ς τῆς Τερεῦτος ὡς διὰ τοῦ προτέρου χρηματισμοῦ
[δηλοῦται,] τὰς δὲ συμπεφωνημένας πρὸς ἀλλήλους
[ὑπὲρ τῆς α]ὐτῆς δούλης σὺν τῷ ὑποτι⟨τ⟩θίῳ ἀργυρίου Σεβαστῶν
[νομίσμα]τος δραχμὰς δισχειλίας ἀπέσχεν ὁ ἀποδόμενος
[Αὐρήλιος] Σαραπίων ὁ καὶ Σερῆνος παρὰ τοῦ ἀποδομένου
[Αὐρηλίου Ἀ]σκληπιάδου τοῦ καὶ Σαρᾶ διὰ χειρός. πωλεῖ καὶ
[βεβαιοῖ ὁ ἀ]ποδόμενος τὴν αὐτὴν δούλην σὺν τῷ ὑποτιτ⟨θ⟩ί-
[ῳ . . . . . .] ὀνόματος αὐτοῦ ὡς πρόκειται ἐν ἀ-
[γυιᾷ τῇ αὐτῇ,] περὶ δὲ τοῦ ταῦτα ὀρθῶς καλῶς γεγε-
[νῆσθαι ἐπερώτη]σεν ὁ ὠνούμενος ὡμολόγησεν
[ὁ ἀποδόμενος.]
2nd hand [Αὐρήλιος Ἀσκληπι]άδης ὁ καὶ Σαρᾶς ἐπριάμην τὴν δούλην
[ὡς πρόκ(ειται). Αὐρήλιος Σαραπίων ὁ κ]αὶ Σ̣ε̣[ρῆ]ν̣[ος τ]ὴν τειμὴ[ν ἔσχο]ν̣
[ὡς πρόκ(ειται) . . .

. . . . . .

1. γαΐου Pap. 10. ὕπαρχουσαν . . . ὑπ Pap. 16. ὑποτιτιω Pap.; so in ll. 17, 22. 19. ἴερ[ας] Pap. 24. l. πριαμένου for ἀποδομένου.

'The . . . year of the Emperors and Caesars Gaius Vibius Trebonianus Gallus and Gaius Vibius Aphinius Gallus Veldumianus Volusianus Pii Felices Augusti, Daisius Pharmouthi , at the city of Oxyrhynchus, before Aurelius Antipater also called Dionysius, farmer of the tax payable to the agoranomi. Aurelius Asclepiades also called Saras, son of Sarapion and Lucilla also called Demetria, of the city of Oxyrhynchus, aged about 32, with no distinguishing mark, has purchased from Aurelius Serenus also called Sarapion, son of Agathinus and Taposiris, of the said city, aged about 34, with no distinguishing mark, in the street, the female slave belonging to him named Tereus, aged about 21, fair, with a scar on her . . ., together with her male nursling child named . . ., who was purchased by him in accordance with a deed made through the said office of the agoranomi in the 4th year of the Philippi in the month Phamenoth from the mother of the present purchaser Aurelia Lucilla also called Demetria, daughter of Euporus son of Diogenes, her mother being Tauris also called Philumene, of the said city, and was born in her house, which slave together with the nursling the purchaser has forthwith received from the vendor just as they are and unrenounceable, free from epilepsy and external claims, Tereus having been examined as set forth in the former deed; and the price mutually agreed upon for the said slave and the nursling, 2,000 drachmae of silver of the Imperial coinage, has been received by the vendor Aurelius Sarapion also called Serenus from the purchaser Aurelius Asclepiades also called Saras from hand to hand. The vendor sells and guarantees the said slave with the nursling [on the liability of all that stands in (?)] his name, as aforesaid, in the same street.

and to the purchaser's question whether this has been rightly and fairly done the vendor has given his assent.' Signatures.

3. The day of the month, as frequently happens, has not been filled in.

15. [οἰκογε]νήν is a justifiable restoration in spite of the final ν, for which cf. e. g. B. G. U. 13. 8 *ὑγιὴν καὶ ἀσινήν*, Ep. Hebr. vi. 19 *ἀσφαλήν*.

17. The spelling *ὑποτίθιος* occurs in B. G. U. 629. 14, 1058. 12.

19. *ἐκτὸς ὄντα . . . ἐπαφῆς*: so e. g. P. Leipzig 4. 19, 5. ii. 8; cf. B. G. U. 887. 5, 937. 11. The sense of *manus iniectio* for *ἐπαφή* in this context seems now established by P. Strassb. 79 (cf. Kübler in *Z. Sav.* xxxii. pp. 366 sqq.), which contains the passage (l. 7) *ἀναπόριφο]ν* (or *ἀσυκοφάντητο]ν*) *πλὴν ἐπαφῆς. ἐὰν δέ τις ἐπαφὴ γένηται, ἐγδικήσει ὁ ἀποδόμενος*; cf. B. G. U. 887. 5–6, 17. For *ἀνα[κριθίση]ς* (Mitteis) cf. P. Brit. Mus. 251. 7, Leipzig 4. 15.

27. Some definition of the liability of the *βεβαιωτής* seems to have stood at the beginning of this line, e. g. *ἐν πασὶ τοῖς ἐπ'] ὀνόματος*.

29–30. Cf. e. g. P. Brit. Mus. 251. 8–10, Leipzig 4. 31; a similar restoration is attractive, as Mitteis has remarked (l. c. p. 368[1]), in P. Strassb. 79. 9.

(*e*) ACCOUNTS.

1210. Poll-tax Register.

32·5 × 22·5 cm. Late first century B.C. or early first century A.D.

This text is written on the recto of **1184** in a large semi-uncial hand which can hardly be later than the reign of Tiberius and is more likely to belong to that of Augustus. There are remains of two columns, but those of the first are confined to the ends of a few scattered lines and are not worth reproducing. The second is entire and is concerned with the poll-tax in the Oxyrhynchite and other nomes. At the top of the column are two lines which gave the total of persons paying the tax in the Oxyrhynchite and Cynopolite nomes—or rather, which were intended to give them, for the figures here and elsewhere, except in l. 12, are omitted, the document never having been completed. Below this are two other sections, one reporting the numbers of persons chosen by their parents to support them in their old age, in the same two districts; the other specifying various officials in the Tentyrite, Cynopolite, and Oxyrhynchite nomes and in the (Small?) Oasis, who were exempted on account of their official duties. Presumably these two sections stand in close connexion with the one immediately preceding them, and imply that special treatment with regard to poll-tax was accorded to persons on whom devolved the maintenance of aged parents or who served the state in certain official capacities. It further appears that the parents selected the son who was to support them; what further conditions were imposed, and whether the son enjoyed complete or only partial immunity, there is no

evidence to show. With regard to the officials, the privilege is stated to be 'customary'. Possibly these immunities, of which there seem to be no traces at a later period, were a legacy from the Ptolemaic régime (cf. P. Tebt. i. p. 447, Petrie iii. p. 174, B. G. U. 1198. ii. 7 sqq.).

Col. i.

. . . . . .

] τε-

Col. ii.

λοῦντες λαογραφίαν Ὀξυρυγχίτου ἄνδ(ρες)
Κυνοπολίτου

ἐπιλελεγμένων ὑπὸ τῶν γονέων
εἰς γηροβοσκίαν ἀφ' ὧν ἔχουσι υἱῶν, ἐξ
Ὀξυρυγχίτου
Κυνοπολίτου
γίνονται τούτων ἄνδ(ρες)

καὶ τῶν διὰ τὸ χρείας τοῖς δημοσίοις παρέ-
χ[ε]σθαι συνήθως ἀπολυομένων
βασιακὸς γραμματεὺς Τεντυρίτου,
Κυνοπολίτου α,
τοπογραμματεῖς καὶ κωμογραμματεῖς
Ὀξυρυγχίτου
Κυνοπολίτου
[κω]μογρα[μματεῖ]ς Ὀάσεως τῆς πρὸς τῶι

11. l. *βασιλικός*. 13. *π* of *τοπογραμματεις* corr. from *γρ*.

'Men paying poll-tax in the Oxyrhynchite nome . .
In the Cynopolite nome . .
Men chosen by the parents from their sons to support them in old age, in the Oxyrhynchite nome . .
In the Cynopolite nome . .
Total of these . .
Those usually absolved because of service rendered by them to the state:
The basilicogrammateus of the Tentyrite nome,
In the Cynopolite nome, ditto 1,
Topogrammateis and comogrammateis:

In the Oxyrhynchite nome . .
In the Cynopolite nome . .
Comogrammateus of the Oasis by [the Oxyrhynchite nome] . . .'

11. It is rather strange that the Τεντυρίτης should be associated in this list with the Oxyrhynchite and Cynopolite nomes, which were so much further to the north.

16. τῶι: sc., probably, Ὀξυρυγχίτηι.

1211. Articles for a Sacrifice.

8·9 × 6·7 cm. Second century.

A short list of objects which had been or were to be supplied to the strategus for the celebration of a sacrifice 'to the most sacred Nile'. Evidence for the cult of the Nile-god at Oxyrhynchus has already been supplied by **519**. 10; there a payment of 20 drachmae to the κωμασταὶ Νείλ(ου) is recorded; cf. the Νειλαῖα celebrated at the temple of Jupiter Capitolinus at Arsinoë (B. G. U. 362. xv. 11) and, on Nile-worship in general, Lumbroso, *L'Egitto*, pp. 1–8. The participation of the strategus in the celebration is a point worth noting; cf. Otto, *Priester und Tempel*, ii. p. 79.

Στρατηγῷ τὰ πρὸς τὴν θυ-
σίαν τοῦ ἱερωτάτου
Νείλου Παῦνι λ·
μόσχος α, οἴνου εὐώ-
δη κεράμ(ια) β, λάγανα ις,
στέφανοι ις, στρόβιλοι ις,
πλακοῦντες ις,
βαΐς χλωρᾶς ις,
κάλαμοι ὁμοί(ως) ις,
ἔλεον, μέλι, γάλα, πᾶν
ἄρωμα χωρὶς λιβάνου.

10. l. ἔλαιον.

'To the strategus, articles for the sacrifice of the most sacred Nile on Pauni 30: 1 calf, 2 jars of sweet wine, 16 wafers, 16 garlands, 16 cones, 16 cakes, 16 green palm-branches, 16 reeds likewise, oil, honey, milk, every spice except frankincense.'

2. ἱερωτάτου: so e. g. **486**. 32.

6. στρόβιλοι: cf. **1144**. 11, B. G. U. 362. i. 7 στροβει[λων] καὶ ἀρωμάτων, 801. 17–18 στροβίλους δέκα [εἰ]ς θυσίαν.

8. βαΐς: cf. B. G. U. 362. vii. 13, P. Tebt. 295. 11, note, and the πάλμαι in **519**. 18.

1212. List of Vegetables.

7·5 × 17·1 cm. Second century.

The following short account of vegetables supplied to the archephodus of the village of Pela is written on the verso of an order for arrest in two lines, of which the text is: Ἀρχεφ[ό]δωι Πέλα· *πέμψον Θέωνα Θέωνος καὶ* Ἀπολλώνιαν δούλ(ην) α(ὐτοῦ) ἐντυχόντος Μηνᾶτος (cf. e.g. **969**). Below the second line there is a long row of crosses, and the writing is across the fibres, as is also that of the verso.

Τοῦ ἀρχεφόδου τ̣[ῆ]ς
Πέλα διὰ Διογᾶτος
φ[ύλα]κος ἀπὸ Σεντώ·
ἀσπαράγου δέσμ(αι) ιθ,
θρύδακ(ος) δέσμ(αι) β,
γονγύλη(ς) δέσμ(αι) β,
ῥαφάνου δέσμ(η) α,
/ κδ.

'For the archephodus of Pela through Diogas, guard, of Sento: 19 bundles of asparagus, 2 bundles of lettuce, 2 bundles of turnips, 1 bundle of radishes, total 24.'

4–6. *ἀσπάραγος* occurs in **736**. 36, and *γογγυλίς* (cf. l. 6) is mentioned in l. 5 of that papyrus. *θρίδαξ* is the usual spelling, e.g. P. Tebt. 112. 11.

(*f*) PRIVATE CORRESPONDENCE, etc.

1213. Question to the Oracle.

2·7 × 5·7 cm. Second century.

A question addressed to the oracle of Zeus-Helios-Sarapis by a man in doubt about marriage. Cf. **1148–9**, and for another example on the same subject, Wessely, *Script. Gr. Spec.* 26, re-edited by Wilcken, *Chrestomathie*, p. 150. The writing is across the fibres.

[Διὶ Ἡ]λίῳ μεγάλῳ Σαράπιδι
[καὶ] τοῖς συννάοις θε-

[οἷς.] ἀξιοῖ Μένανδρος
[εἰ] δέδοταί μοι γαμῆσαι.
[τοῦ]τό μοι δός.

On the verso

Μενάνδρου.

5. *s* of δος corr.

'To Zeus Helios, great Sarapis, and the associated gods. Menandrus asks, is it granted me to marry? Answer me this.'

4. δέ]δοται rather than δί]δοται is probably to be restored in Wessely, *Script. Gr. Spec.* 26. 2–3.

5. δός: cf. **1149**. 9, note.

1214. Invitation to a Birthday-feast.

8·6 × 9·6 cm. Fifth century.

This formal invitation has an interest as being considerably later in date than those previously published, which are all of the Roman age; cf. e. g. **110–11**, **524**, **747**, **926–7**, Wilcken, *Grundzüge*, p. 419. The present example shows a different formula, beginning with an address like a letter.

Τῷ κυρίῳ [μ]ου Μακαρί[ῳ
Γεννάδιος σπεκ(ουλάτωρ).
φεδρύνων τὴν π[α]νήγυριν
τῆς γενεθλίου τοῦ υἱοῦ μου Γεννα-
δίου καταξίωσον ἅμα ἡμῖν
συνδιπνῆσαι τῇ ις ἀπὸ
ὥρ(ας) ζ.

2. l. φαιδρύνων.

'To my lord Macarius from Gennadius, *speculator*. Deign to gladden the birthday festival of my son Gennadius by dining with us on the 16th at 7 o'clock.'

1. There would be room for two or three letters of an abbreviated title after Μακαρί[ῳ.

2. σπεκ(ουλάτωρ): cf. **1193**. 1, **1223**. 21.

1215. Letter of Sinthonis.

12·5 × 13 cm. Second or third century.

An illiterate letter written in a rather large uncultivated hand.

Σινθονις Τηρης τῷ ἀδελφο χαίριν.
καλῶς πυήσις ἐλθὼν πρὸς αἰμαὶ
ἄχρι τὰ πράγματα κατασταλῇ,
αἰὰν δ' ἄρα μή, μὴ ἀπέλθῃς εἰς τὸ
Σατύρου, αἰπεὶ γὰρ ἀκούομεν ὅτι
κακὰ μέλλι πράσ⟨σ⟩ι⟨ν⟩. ἀσπάζεταί σαι
Σαραπίων.
αἰροσθέ σαι. Τῦβι ιε.

On the verso

ἀπόδος *ἀπὸ*
Τηρῖ *Σινθόνις.*

1. l. Σινθῶνις Τηρεῖ . . . ἀδελφῷ. 2. κ of καλως corr. l. ποιήσ(ε)ις . . . ἐμέ. 4. l. ἐάν. 5. l. ἐπεί. 6. l. σε. 8. l. ἐρρῶσθαί σε. 10. l. Σινθώνι(ο)ς.

'Sinthonis to her brother Tereus, greeting. Please come to me until matters are arranged, but if not, do not go to the house of Satyrus, for we hear that he is going to get into trouble. Sarapion greets you. Good-bye. Tubi 15. (Addressed) Deliver to Tereus from Sinthonis.'

1216. Letter of Sarapas.

18·5 × 9·8 cm. Second or third century.

A letter to a sister, who is rebuked for having neglected to write. She seems to have been lately married. As in **1215**, the spelling is erratic.

Σαραπᾶς Διωγενίδι τῇ
ἀδελφῇ χαίρειν.
αἰγὼ εὔχομαι ἀεὶ πᾶσει
τοῖς θεοῖς περὶ σοῦ καὶ ἀπὸ
μικρόθεν σὺ οἶδάς μου τὴν
προαίρεσιν κἂν μή σοι γράφω,

σὺ δαὶ οὐκ ἠξίωσάς μαι ἀσπά-
σασθε δι' ἐπιστωλῆς. ἐνιαυ-
τὸς σήμερον ἐκτὸς σοῦ ε̣ἰμί̣,
με
ἐς τώδε αἰμὲ οὐκ ἠξίωσας πα
ρὰ πάντας αἰπ̣ὶ τῷ̣ δηλῶσέ
μοι περὶ σοῦ καὶ περὶ τοῦ ἀδελ
φοῦ Ὡρίωνος πῶς ἔχων, λείαν
γὰρ φιλῶ αὐτόν. ἦ καὶ ἀρσενει-
κὸν ἡμῖν ἀφίκατα[ι;] τουτω γὰρ
εὔχωμαι ὑμᾶς ὁμονωεῖν,
ἐν πᾶσι ἄξειο̣ι̣ ὄντ̣ε̣[ς.] καὶ νῦν
δήλωσόν μοι περὶ ὧν χρίαν
αἴχεται παρ' ἐμοί, θεῶν γὰρ θε
λόντων σπεύδω ἐξορμῆσαι
πρὸς ὑμᾶς. ἀσπάζ[ομαι ὑμᾶς
πάντας. ἐ[ρ]ροσθ[αί σε εὔχομαι.

On the verso

Διωγενίδι ἀ̣δ̣ελφῇ̣.

1. l. Διογενίδι; so in l. 23. 3. l. ἐγώ. 7. l. δὲ . . . με ἀσπάσασθαι. 8. l. ἐπιστολῆς. ἐνιαυτόν. 9. ε of ειμι corr. from α. 10. l. τόδε ἐμέ. 11. l. ἐπὶ . . . δηλῶσαι. 13. ν of λειαν above the line. 15. l. ἀφίκατε; τοῦτο. 16. l. εὔχομαι . . . ὁμονοεῖν. 17. l. ἀξίους ὄντα[ς.] 19. l. ἔχετε. ω of θεων corr. 22. l. ἐ[ρ]ρῶσθ[αι.

'Sarapas to his sister Diogenis, greeting. I pray always to all the gods for you, and you know from close experience my good-will even though I do not write to you; but you have never thought proper to send me greetings in a letter. A year to-day I have been away from you and all the time you have not thought proper to give me tidings about yourself or your brother Horion, how he is; for I love him greatly. Have you produced us a male child? For I pray that you may agree in this, as you entirely deserve. Tell me now about anything here that you want, for with the help of the gods I am hastening to set out to you. I greet you all. I pray for your health. (Addressed) To my sister Diogenis.'

5. μικρόθεν will give a sense, but does not occur, and μακρόθεν was perhaps meant.

9–10. The purpose of the interlineated letters is obscure. ε of ειμι, which seems inevitable, has been corrected from α or vice versa. μα cannot be read as ἀλλά in l. 10.

11. αἰπί is dubious. πάντα σαι τοι might be read, but is meaningless; σαι αἰτῶ is not possible.

13. Horion was probably the husband of Diogenis.

1217. Letter of Eudaemonis.

8·5 × 11·6 cm. Third century.

A short formal letter of greeting. The writing is across the fibres of the papyrus.

Εὐδαιμονὶς Πτολεμα[ί]ῳ τῶι κυρίωι
χαίρειν.
καὶ νῦν διὰ τούτων μου τῶν γραμμάτων
γράφω σοι, πρῶτον μὲν ἀσπαζομένη σ[ε,
ἔπιτα εὐχομένη παρὰ πᾶσι θεοῖς ὑγιαίνον[τά
σε καὶ εὖ διάγοντα ἀπολαβεῖν μετὰ
τῶν ἡμῶν πάντων. ἀσπάζομαι Παλλάδα
καὶ Νεῖλαν καὶ τοὺς ἡμῶν πάντας.
ἐρρῶσθαί σε εὔχομ(αι).

On the verso

Πτολεμαίωι *π(αρὰ) Εὐδαιμονίδ[ος.*

'Eudaemonis to my lord Ptolemaeus, greeting. I am again writing you this my letter, first sending you salutations, and secondly praying to all the gods that you may receive them in health and prosperity along with all our friends. I salute Pallas and Nila and all our friends. I pray for your health. (Addressed) To Ptolemaeus from Eudaemonis.'

1218. Letter of Didymus.

10·7 × 10·2 cm. Third century.

A letter to a father from his son who reminds him of some farming operations and gives him domestic news. The writing is across the fibres.

Δίδυμος Χαιρήμονι τῷ πατρὶ πλεῖστα
χαίρειν.
μὴ ἀμελήσῃς περὶ τῶν ἔργων τῆς γεού-
χου καθὼς ἐδεήθης, οἶδα γάρ σου τὸ σπου-
δεον καὶ ἐπι⟨ει⟩κές. οὐδὲν δύσκολον ἔνι ἐ-
πὶ τῆς οἰκίας σου. ἡ μήτηρ μου Θαῆσις
εἰς Ἀντινόου, δοκῶ, ἐπὶ κηδίαν ἀπῆλθεν.

περὶ οὗτινος αἰὰν χρήζῃς ἡδέως ποι-
οῦντι ἀνόκνως δήλωσον. ἄσπα-
ζε πολλὰ τὸν φίλτατον Φούλλωνα καὶ
τὰ ἀβάσκαντα αὐτοῦ παιδία καὶ τὴν σύμβι-
[ο]ν καὶ οὓς ἡδέως ἔχομεν κατ' ὄνομα.
[ἀσ]πάζοντέ σε οἱ σοὶ πάντες οἱ οἰκῖοί σου
[καὶ] τὰ παιδία σου. ἐρρῶσθαί σε εὔχομαι.

On the verso

Χαιρήμ(ονι) . . . [. .] . . [

4. l. σπουδαῖον. 8. l. ἐάν. 13. l. [ἀσ]πάζονται.

'Didymus to his father Chaeremon, very many greetings. Do not neglect the things to be done for the land-holder, as you desired, for I know your goodness and reasonableness. There is nothing unpleasant at your house. My mother Thaësis went, I think, to Antinoöpolis for a funeral. Tell me freely about anything which you want and I will do it gladly. Give many salutations to my dearest Phullon and his children, whom the evil eye shall not harm, and his wife and those whom we love severally. All your relatives and your children salute you. I pray for your health.'

7. εἰς Ἀντινόου: cf. P. Tebt. 416. 6, 417. 26.
9. ἄοκνος is the usual form. For the active ἄσπαζε cf. **1158**. 18, note, P. Leipzig 111. 18.
15. π(αρὰ) Διδύμου is expected, but the traces are really too slight for recognition.

1219. Letter of Aristandrus.

24·1 × 12·5 cm. Third century.

A letter from Aristandrus, of Oxyrhynchus, to his son Apion, basilicogrammateus of the Letopolite nome, recommending to the latter's good offices a person who is described as 'our son' but was not actually so related to the writer, since it is clear that the real father was dead; cf. P. Giessen iii. p. 53 [1].

Ἀρίστανδρος Ἀπίωνι τῶι
υἱῶι χαίρειν.
Θέων ὁ υἱὸς ἡμῶν παραγείνεται
πρὸς σὲ πορευόμενος εἰς τὴν Νει-
κίου ἕνεκα ἀναγκαίου αὐτοῦ μετε-
ώρου ἴσως ὃ καὶ σὺ ἐπίστασαι ἔτι πά-
λαι ἀπὸ τοῦ πατρὸς αὐτοῦ· περιὼν

δὲ νομίζω γεγραφέναι σοι περὶ αὐ-
τοῦ. καὶ γὰρ σὺ αὐτὸν φιλεῖς καὶ δι' αὐ-
τὸν καὶ διὰ τὴν μνήμην τ[ο]ῦ πα-
τρὸς αὐτοῦ. ἀλλὰ οἶδα ὅτι καὶ ταῦτά
μου τὰ γράμματα πόλλ' αὐτὸν ὠφε-
λήσει, εἴ τινος [ο]ὖν ἐὰν χρείαν ἔχῃ
εἴτε πρὸς Ἀπ[ί]ωνα τὸν τοῦ Προσωπεί-
του βασιλικὸν εἴτε πρὸς ἕτερόν τινα,
ἐὰν δεή[σῃ] καὶ αὐτοῖς γράψαι μὴ ὑπερ-
θῇ. (2nd hand) ἐρρῶσθαί [σε] εὔχομαι,
τέκνον, εὐ[τ]υχοῦντα
δι' ὅλου.

On the verso

Ἀπίωνι υἱῶι βασιλικ(ῷ) γρ(αμματεῖ) Λητοπολ(ίτου)
π(αρὰ) Ἀριστάνδ(ρου) Ὀξ(υρυγχίτου).

7. l. περιόντα.

'Aristandrus to his son Apion, greeting. Theon our son is coming to you on his way to the city of Nikias on account of a pressing incompleted negotiation of which you have perhaps been aware long since from his father; I think that he wrote to you about it while he was still alive. Indeed you love him both for his own sake and for his father's memory. But I know that this letter of mine also will be of much help to him, if he wants anything either with Apion the basilicogrammateus of the Prosopite nome or with any one else, if you will ask them and not delay to write to them. I pray for your perpetual health and prosperity, my son. (Addressed) To my son Apion, basilicogrammateus of the Letopolite nome, from Aristandrus of Oxyrhynchus.'

4. The mention in l. 14 of the Προσωπίτης is, as Wilcken remarks, a sufficient indication that τὴν Νεικίου here means Νικίου πόλις, the capital of that nome; cf. e.g. Ptol. iv. 5. 49 Προσωπίτης νομὸς καὶ μητρόπολις Νικίου, B. G. U. 939. 5. Theon travelled through the Letopolite nome (l. 20) to Nikiu in the Prosopite nome.

5. μετεώρου: cf. **238.** introd., P. Fay. 116. 12, &c.

16. δεή[σῃ]: the first letter appears to be either α or δ; θέλ[ῃς] is unsuitable.

1220. Letter of a Bailiff.

21·7 × 8·7 cm. Third century.

A letter from a steward or agent enclosing some accounts and giving other information, and asking for various supplies. In the left-hand margin there are some indications of a previous column, which perhaps contained the accounts

referred to; and the verso also is inscribed with 22 lines, incomplete on both sides, of an account, but it is in a ruder hand than that of the recto, though it corresponds well enough with the description in ll. 3–5. Most of the entries refer to payments made to καιναιῶται (κενεωταί?) ἀναψῶντες εἰς ὑποδοχεῖον or ἐν τρόχῳ who received a uniform wage of 2 drachmae. A curious reference to a hippopotamus occurs in ll. 20 sqq. of the letter.

] Τῷ κυρίῳ μου Θέωνι
[Ἑβ]δόμου χαίρειν.
[ἀ]νέπεμψά σοι διὰ σημι-
[ώ]σεως τὸ καθ' ἡμέρα⟨ν⟩ τοῦ ἀν-
αλώματος ἣν' εἰδῇς. ἢ δο-
κῖ σοι, κύριέ μου, πέμψε μοι
κέρμα εἰς τὰ γινόμενα
παρ' ἐμοὶ ἔργα τῆς κ⟨αρπ⟩οφορίας
καὶ ἄλλων ἔργων; καὶ περὶ τῆς
λέξις τοῦ οἴνου οὗ ἔγραψές
μοι οὐδὲν βλέπω φαύλου παρ' ἐ-
μοί. περὶ γὰρ τοῦ πάκτονος
ἐπισκευάζεται εἵνα με-
τενέγκω τὸν οἶνον τοῦ
Σιληνοῦ. πέμψις μοι τοὺς
ἐκχυσιαίους ἥλους καὶ γλυοῦ
κεράμιον α εἰς τὰ ἐργαλῖα
τῶν μηχανῶν· καὶ τοῦτο
συνφέρι εἵνα μὴ ἀπόληται
ἀμελίᾳ. οὐδὲν ἠφάνισεν
ὁ ἱπποποτάμις, ἤ τι γάρ ἐστιν
περιέργου, ἐφίσταμε αὐτῶν.
καὶ περὶ τῶν χωρίων, ἐὰν παρα-
γένῃ σὺν θεῷ, μαθήσι τὴν
διάθησιν αὐτῶν.
ἐρρῶσθαί σοι εὔχομαι,
κύριέ μου, εὐτυχοῦντα.
μαθήσεται διὰ τῶν λόγων τὸ [
καθ' ἓν ὡς περιέχι τὸ πι[τ-
τάκιον.

2. l. Ἑβ]δομος? 4. ως of [ω]σεως above the line. 5. l. ἵν'. 6. l. πέμψαι. 10. l. λέξεως. 12. l. πάκτωνος. 13. μετενεγ'κω Pap. 16. l. γλοιοῦ. 21. l. εἴ τι. 22. l. ἐφίσταμαι. 25. l. διάθεσιν. 26. l. σε.

'To my lord Theon from Hebdomus (?), greeting. I send for your information in some notes the journal of expenditure. Would you be pleased, sir, to send me some money for the business of harvesting going on here and the other business? With regard to the collection of the wine about which you wrote to me, I see nothing bad in my behaviour; for the boat is being prepared in order that I may transfer the wine of Silenus. You will send me the nails for emptying (?) and a jar of gum for the tools of the machines; this will be of use to prevent their perishing of neglect. The hippopotamus has destroyed nothing, for if there is any superfluity, I watch over the place. About the fields, if you come, D. V., you will learn their condition. I pray, sir, for your health and prosperity. The accounts will show the details as contained in the memorandum.'

16. What ἐκχυσιαῖος as applied to ἥλοι denotes is obscure. The adjective occurs only here.

21. ἱπποποτάμις seems to be a combination of the alternative forms ἵππος ποτάμι(ο)ς and

ἱπποπόταμος. I am not aware of other references to the animal in Greek papyri; possibly its persistance at Oxyrhynchus is to be connected with the local cult of Thoëris.

28–30. The papyrus is damaged in front of these lines, but there is apparently no loss of letters.

1221. Letter of Isidorus.

12·4 × 7·6 cm. Late third or early fourth century.

This letter, in which Demetrianus is informed where the corn-dues of the western toparchy were being paid, perhaps belongs to the category of official rather than private correspondence. Both the writer and the recipient were probably public functionaries of some kind.

Κυρίῳ μου ἀδελφῷ
Δημητριανῷ
Ἰσίδωρος χαίρειν.
τὰ μετρήματα τῆς
πρὸς λίβα ἐν τῷ Παραι-
τονίῳ διὰ τῶν ἐκεῖ
γεωργῶν κατὰ τὸ ἔθος
μετρεῖται. τῷ οὖν
Ζωιλᾷ μὴ ἐνόχλει
περὶ τούτου.
ἐρ[ρ]ῶσθαί σε
πολλοῖς χρόνοις
εὔχομαι.

'To my lord and brother Demetrianus from Isidorus, greeting. The deliveries of the western toparchy are being measured in at Paraetonium by the cultivators there according to custom. Do not therefore worry Zoïlas about this. I pray for your lasting health.'

4–5. *τῆς πρὸς λίβα*: sc. *τοπαρχίας*. For *Παραιτόνιον* cf. **653**.

1222. Letter to Demetrius.

6.3 × 25·8 cm. Fourth century.

The writer of this letter asks his son to send a colt and some medicines with which to treat it. The writing is across the fibres of the papyrus.

Ἰσίδωρος Δημητρίῳ υἱῷ χαίρειν. δὸς τῷ ἀδελφῷ Ἀμ⟨μ⟩ωνιανῷ τὸν πῶλον εἶνα ἐνεχθῇ μοι καὶ τὸ ἅλας τὸ ἀμ⟨μ⟩ωνιακὸν τὸ τετριμ⟨μ⟩ένον καὶ τὸ ἄτριπτον καὶ τὸ σπέρ-
μα τοῦ ὠκίμου εἶνα θεραπεύσω αὐτὸν ὧδε ἔξω, ἐπὶ γὰρ ἠξιώθην ὑπὸ τοῦ πατρός μου Ποσιδωνίου παραμεῖναι τῇ ἀπε̣τήσῃ τὰς πέντε ἡμέρας ταύτας·
καὶ πέμψον ἐμοὶ περὶ ἥ⟨σ⟩τινος χρήαν ἔχεται. ἐρρῶσθαι ὑμᾶς εὔχο-
με πολλοῖς χρόνοις.

1. ὔιω Pap. 4. l. ἀπαιτήσει. 5. l. οὕτινος (?) χρείαν ἔχετε . . . εὔχομαι.

'Isidorus to his son Demetrius, greeting. Give your brother Ammonianus the colt to be brought to me and the salt of ammonia, both the pounded and the unpounded, and the basil-seed, in order that I may doctor him away here, for I have been asked by my father Posidonius to stay for the collection during these five days; and send to me about anything you need. I pray for your lasting health.'

3. *αὐτόν*: sc. *τὸν πῶλον* rather than *Ἀμμωνιανόν*; cf. e. g. P. Flor. 222. 10 sqq. *ἐπί* is of course for *ἐπεί*, the *γάρ* being redundant, as e. g. in **1215**. 5.

1223. Letter of Hermias.

26·9 × 9·3 cm. Late fourth century.

The chief point of interest in this letter, which was written by a man in financial difficulties, is the ratio given in ll. 31 sqq. between the current values of the gold solidus and the *μυριάς* of drachmae or denarii. A date in the second half of the fourth century is suggested by the handwriting, and the great depreciation of the *μυριάς* makes it probable that the century was nearing its close; cf. the note *ad loc.*

Κυρίῳ μο[υ ἀδελφῷ Ὡρίων]ι
Ἑρμείας.
θαυμάζω εἴπερ ὁ ἀποστελλό-
μενος πρὸς σὲ τὸ πλοῖον
τὸ τοῦ γεούχου καταλαμβάνει
παρὰ σοί. πλὴν ἐὰν διὰ
ἀμέλιαν τινὰ καταλάβῃ,
σπούδασον πάραυτα τὸν
ναύτην ἐπὶ τὴν πόλειν
ἅμα τῷ πεμφθέντι συμμάχῳ
ἀπουσίαν τοῦ γεούχου ὑπὸ τοῦ
φορτικοῦ Ἀμμωνίου σπεκουλά-
τορος καὶ τοῦ ἐπαρχικοῦ. εἴ τι δὲ
ἀργύρια ἔχεις παρὰ σοὶ ἢ ὁλο-
κόττινα, ἐν τάχει ἀπόστιλον·
τοσαύτας γὰρ προσδοχὰς χρε-
ωστοῦμεν, καὶ οὐκέτι πιστευ-
όμεθα, ἐὰν μὴ εὐγνωμονή-
σωμεν. πέμπων δὲ δήλωσον
τοῖς σοῖς παρασχεῖν μοι τὴν ὑπ(ο)-

ἐκπέμψαι. ἀλλ' ὅρα μὴ
ἀμελήσῃς. ἢ καὶ εὐδία ἐστὶ
καὶ τὸ πλοῖον ἀνενέγκε οὐ
δύναται ἐν τῇ σήμερον,
αὐτὸς ὁ ναύτης ἀπαντήσῃ
πρὸς χιρογραφίαν, οὐκ ὀλίγως
γὰρ ἐνοχλούμεθα. ἐὰν δὲ ἀμελή-
σῃς, ὁ οἶκος ἡμῶν περιστάσι
κοινωνεῖν μέλλει διὰ τὴν
λοιπάδα[[ν]] τοῦ οἴνου καὶ τῆς καθό-
λου μονάδαν μίαν ἥμισυ. ὁ
ὁλοκόττινος νῦν μυ(ριάδων) ,βκ
ἐστίν· κατέβη γάρ. μὴ ἀμελή-
σῃς ἐν τῇ σήμερον τὸ πλοῖον
ἢ τὸν ναύτην ἀποστῖλαι. ἐρ-
ρῶσθαί σε εὔχομαι
πολλοῖς χρόνοις, ἄδελφε.

On the verso

κυρίῳ ἀδελφῷ Ὡρίωνι Ἑρμεία[ς.

11. αλλ· Pap. 16. ουκ· Pap. 20. ϋπο Pap. 24. αποστιλω̄ Pap. 28. δηλωσω̄ Pap. 29. ν) Pap. 34. πλοιω̄ Pap.

'To my lord and brother Horion from Hermias. I am surprised if my messenger finds the boat of the landlord with you; if, however, owing to some carelessness he finds it there, make haste to send the sailor to the city at once with the attendant whom I have sent. See that you do not neglect this. If it is calm weather and he cannot bring back the boat to-day, let the sailor himself return in order to make a bond, for I am being worried not a little. If you neglect it, our house is likely, owing to the absence of the landlord, to be brought to a critical pass through the tiresome Ammonius the *speculator* and the praefect's assistant. If you have any silver coins with you or solidi, send me them quickly, for I owe on account of so many obligations and I am no longer trusted, unless I behave fairly. Send and tell your people to hand over to me the remainder of the wine and one and a half units of the general account. The solidus now stands at 2,020 myriads; it has come down. Do not neglect to send the boat or the sailor to-day. I pray for your lasting health, brother. (Addressed) To my lord and brother Horion from Hermias.'

12 sqq. A sense may be obtained by taking ἦ as the interrogative particle, 'Do you pretend that the boat cannot be brought in fair weather like this?' But probably Wilcken is right in supposing that η here represents ει, although this mistake is avoided in ll. 3 and 22.

22. Being coupled with a *speculator* (cf. **1193**. 1, &c.) this ἐπαρχικός is perhaps more likely to be a person in the service of a military praefect than an official of the ἐπαρχία.

25. προσδοχάς: cf. e. g. C. I. G. 1329 προσδεξαμένου τὸ ἀνάλωμα.

27. For εὐγνωμονήσωμεν cf. e. g. P. Fay. 124. 9, 21, B. G. U. 970. 24.

30. τῆς καθόλου is obscure.

31–3. The very low value of the μυριάς shown by this passage points to a late date in the fourth century. Other fourth-century equations cited by Wessely, *Alfersindiz. im Philogelos*, pp. 32–3, are 62, 72, and 110 myriads to the solidus; but a papyrus which he attributes to the fourth or fifth century (p. 46) gives νο(μισμάτιον) α π(αρὰ) β μυ(ριάδας), and **1133**. 8–9 shows that in the year 396 A. D. 600 myriads were considerably less than four solidi, and in the light of the present passage it is more probable that they were really less than one. κατέβη implies that the value of the ὁλοκόττινος had lately been relatively higher. Cf. P. Giessen 47. 28–9 τὸ ἄσημον (sc. ἀργύριον?) νῦν ἐστ(ι) (δραχμῶν?) . . .

INDICES

I. NEW LITERARY TEXTS.

(*a*) **1174**, **1175** (SOPHOCLES, *Ichneutae* and *Eurypylus*).

(*Roman figures refer to the columns of* **1174**; Fr. = *fragments of* **1174**; *numbers in thick type refer to fragments of* **1175**.)

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II. EMPERORS.

Augustus.

Καῖσαρ **1188**. 6 *et saep.*

Hadrian.

Αὐτοκράτωρ Καῖσαρ Τραιανὸς Ἁδριανὸς Σεβαστός **1195**. 5, 11.

Antoninus.

Αὐτοκρ. Καῖσ. Τίτος Αἴλιος Ἁδριανὸς Ἀντωνῖνος Σεβ. Εὐσεβής **1198**. 21, 28.
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Septimius Severus and Caracalla.

Αὐτοκρ. Καίσαρες Λούκιος Σεπτίμιος Σεουῆρος Εὐσεβ. Περτίναξ Ἀραβικὸς Ἀδιαβηνικὸς Παρθικὸς Μέγιστος καὶ Μάρκος Αὐρήλιος Ἀντωνῖνος Εὐσεβ. Σεβαστοί **1197**. 21.
Σεουῆρος καὶ Ἀντωνῖνος οἱ κύριοι Σεβ. **1197**. 5.
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Caracalla.

ὁ κύριος Αὐτοκρ. Μάρκος Αὐρήλιος Σεουῆρος Ἀντωνῖνος Εὐσεβ. Σεβ. **1196**. 9.

Philippi.

Φίλιπποι **1209**. 12.

Gallus and Volusianus.

Αὐτοκρ. Καίσαρες Γάιος Οὐίβιος Τρεβωνιανὸς Γάλλος καὶ Γάιος Οὐίβιος Ἀφίνιος Γάλλος Οὐελδουμιανὸς Οὐολουσιανὸς Εὐσεβεῖς Εὐτυχεῖς Σεβ. **1209**. 1.

VALERIAN AND GALLIENUS.

Αὐτοκρ. Καίσαρες Πούπλιος Λικίννιος Οὐαλεριανὸς καὶ Πούπλιος Λικίννιος Οὐαλεριανὸς Γαλλιηνὸς Εὐσεβεῖς Εὐτυχεῖς Σεβ. **1187.** 21.

GALLIENUS.

Αὐτοκρ. Καῖσ. Πούπλιος Λικίννιος Γαλλιηνὸς Γερμανικὸς Μέγιστ. Εὐσεβ. Εὐτυχ. Σεβ. **1200.** 38.
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CLAUDIUS.

Κλαύδιος **1208.** 11.

AURELIAN.

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PROBUS.

ὁ κύριος ἡμῶν Μάρκος Αὐρήλιος Πρόβος Σεβ. **1191.** 25.
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DIOCLETIAN AND MAXIMIAN.

Αὐτοκρ. Καῖσ. Γάιος Αὐρήλιος Οὐαλέριος Διοκλητιανὸς καὶ Αὐτοκρ. Καῖσ. Μάρκος Αὐρήλιος Οὐαλέριος Μαξιμιανὸς Γερμανικοὶ Μέγιστ. Εὐσεβ. Εὐτυχ. Σεβ. **1205.** 14; **1208.** 1.
οἱ κύριοι ἡμῶν Αὐτοκρ. Διοκλητιανὸς Σεβ. καὶ Μαξιμιανὸς Σεβ. **1204.** 11.
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DIOCLETIAN AND MAXIMIAN, CONSTANTIUS AND GALERIUS.

οἱ δεσπόται ἡμῶν οἱ Σεβαστοὶ καὶ οἱ Καίσαρες.

CONSTANTINE I.

ὁ δεσπότης ἡμῶν Κωνσταντῖνος Αὔγουστος **1206.** 1.

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Σεβαστός, Σεβαστοί **1200.** 22; **1208.** 16; **1209.** 22.

III. CONSULS.

Τούσκῳ καὶ Βάσσῳ ὑπάτοις (A.D. 258) **1201.** 20.
ἐπὶ Τιβεριανοῦ τὸ β καὶ Δίωνος ὑπ. (A.D. 291) **1205.** 14.
ἐπὶ ὑπάτων τῶν κυρίων ἡμῶν Αὐτοκρ. Διοκλητιανοῦ τὸ ζ καὶ Μαξιμιανοῦ τὸ ϛ Σεβ. (A.D. 299) **1204.** 1.
ἐπὶ τῶν κυρίων ἡμῶν Διοκλητιανοῦ Σεβ. τὸ ζ καὶ Μαξιμιανοῦ Σεβ. τὸ ϛ ὑπ. (A.D. 299) **1204.** 11.

ὑπατίας Ἰουλίου Κωνσταντίου πατρικίου ἀδελφοῦ τοῦ δεσπ. ἡμῶν Κωνσταντίνου Αὐγούστου καὶ Ῥουφίου Ἀλβίνου τῶν λαμπροτάτων (A.D. 335) **1206.** 1.

ὑπατίας Οὐολκακίου Ῥουφίνου τοῦ λαμπροτάτου ἐπάρχου τοῦ ἱεροῦ πραιτωρίου καὶ Φλαουίου Εὐσεβίου τοῦ λαμπροτ. κόμιτος (A.D. 347) **1190.** 15.

IV. MONTHS AND DAYS.

(*a*) Months.

Δαίσιος **1209.** 3.
Ξαντικός **1208.** 2.
Ὀκτώβριος **1201.** 20.
Σεπτέμβριος **1204.** 12.

(*b*) Days.

εἰκάς **1195.** 7.
πρὸ η καλανδῶν Ὀκτωβρίων **1201.** 20.
πρὸ ιδ καλανδῶν Σεπτεμβρίων **1204.** 12.

V. PERSONAL NAMES.

Ἀγαθῖνος f. of Aurelius Serenus also called Sarapion **1209.** 8.
Ἀγαθῖνος, Αὐρήλιος Ἀ. also called Origenes **1208.** 2, 32.
Ἀγάθων **1206.** 4.
Ἀδριάνιος Σαλλούστιος praefect **1191.** 4, 18.
Αἴλιος Πούβλιος praefect **1204.** 8, 18.
Αἰμιλιανός, Μούσσιος Αἰ. praefect **1201.** 13. Mussius Aemilianus **1201.** 1.
Ἀκρονο . . . f. of Horion **1208.** 13.
Ἀκύλιος Πωλίων strategus of the Heracleopolite nome **1189.** introd., 2.
Ἄμμων god **1188.** 22.
Ἀμμωνᾶς s. of Anteis **1198.** 5. Called Ἀμμώνιος **1198.** 2, 32.
Ἀμμωνᾶς s. of Politas **1200.** 19.
Ἀμμωνιανός s. of Isidorus **1222.** 1.
Ἀμμώνιος f. and s. of Anteis **1198.** 2, 32. Called Ἀμμωνᾶς **1198.** 5.
Ἀμμώνιος, Αὐρήλιος Ἀ. epistrategus (?) **1191.** 1, 14.
Ἀμμώνιος ex-exegetes, s. of Sarapas **1196.** 20.
Ἀμμώνιος *speculator* **1223.** 21.
Ἀμμωνίων **1185.** 4, 13; **1192.** 5.
Ἀνουβίων, Ἑρμαῖος also called Anubion, s. of Hermaeus **1195.** 3.
Ἀνουβίων strategus **1196.** 1.
Ἀντεῖς s. of Ammonius or Ammonas **1198.** 2, 32.
Ἀντεῖς s. of Anteis **1198.** 9.
Ἀντεῖς s. of Heracleus and f. of Ammonius or Ammonas and Anteis **1198.** 3, 6.
Ἀντίπατρος, Αὐρήλιος Ἀ. also called Dionysius **1209.** 4.
Ἀντωνῖνος also called Achilleus **1200.** 21.
Ἀπίων, Αὐρήλιος Ἀ. also called Theon **1208.** 28.
Ἀπίων basilocogrammateus of the Letopolite nome, s. of Aristandrus **1219.** 1, 20.
Ἀπίων basilocogrammateus of the Prosopite nome **1219.** 14.
Ἀπίων s. of Leonides **1203.** 16, 21, 22.
Ἀπολλωνία **1212.** introd.
Ἀπολλωνίδης f. of Hermaeus **1195.** 9.
Ἀπολλώνιος, Αὐρήλιος Ἀ. **1200.** 42, 46.
Ἀπολλώνιος κριτής **1195.** 1.

Ἀπολλώνιος strategus **1189.** 3, 17.
Ἀπολλώνιος tax-collector **1192.** 3.
Ἀρᾶσις f. of Aurelius Heracles **1206.** 3.
Ἀρεώτης f. of Aurelius Morus **1200.** 14, 18, 40.
Ἀρίστανδρος f. of Apion **1219.** 1, 21.
Ἀριστῶς **1200.** 11, 16, 57.
Ἅρπαλος f. of Aurelius Theon **1201.** 9.
Ἅρπαλος, Αὐρήλιος Θέων also called H., s. of Demetrius **1200.** 49.
Ἁρπεβῆκις god **1188.** 3, 21.
Ἁρποκρατίαινα Αὐρηλία Ἰουλία Ἀ. d. of Theon also called Asclepiades **1199.** 4.
Ἀρτεμιδώρα **1208.** 11.
Ἀρτεμιδώρα, Αὐρηλία Ἀ. d. of Pausiris **1208.** 6, 9.
Ἀρτεμίδωρος f. of Cornelius **1200.** 21.
Ἀσκληπιάδης, Αὐρήλιος Ἀ. also called Saras, s. of Sarapion **1209.** 6, 25, 31.
Ἀσκληπιάδης, Θέων also called A., surnamed Zoïlus **1199.** 5.
Ἀτάκτιος, Αὐρήλιος Πλούταρχος also called A., s. of Aurelius Sarapammon also called Dionysius **1204.** 3.
Ἁτρῆς, Αὐρήλιος Ἀ. also called Horion **1208.** 30.
Ἄττιος, Κόιντος Ἀ. Φρόντων idiologus **1188.** 8, 18.
Αὐρηλία Ἀρτεμιδώρα d. of Pausiris **1208.** 9.
Αὐρηλία Θερμούθιον surnamed Τανεχῶτις, d. of Nepheros **1208.** 3, 7, 30.
Αὐρηλία Θεωνίς d. of Theon also called Zoïlus **1199.** 9.
Αὐρηλία Ἰουλία Ἁρποκρατίαινα d. of Theon also called Asclepiades **1199.** 4.
Αὐρηλία Ἰσάριον d. of Agathon **1206.** 4, 6, 13.
Αὐρηλία Ἰσεῖς d. of Hermias **1208.** 10.
Αὐρηλία Ἰσιδώρα **1200.** 7, 11, 15, 57, 62.
Αὐρηλία Λουκίλλα also called Demetria, d. of Euporus also called Diogenes **1209.** 7, 13.
Αὐρήλιος **1205.** 21; **1206.** 23.
Αὐρήλιος Ἀγαθῖνος also called Origenes **1208.** 2, 32.
Αὐρήλιος Ἀμμώνιος epistrategus (?) **1191.** 1, 14.
Αὐρήλιος Ἀντίπατρος also called Dionysius **1209.** 4.
Αὐρήλιος Ἀπίων also called Theon **1208.** 28.
Αὐρήλιος Ἀπολλώνιος **1200.** 42, 46.
Αὐρήλιος Ἀσκληπιάδης also called Saras, s. of Sarapion **1209.** 6, 25, 31.
Αὐρήλιος Ἁτρῆς also called Horion **1208.** 30.
Αὐρήλιος Δημητριανός decaprotus **1204.** 4, 19, 27.
Αὐρήλιος Δημήτριος s. of Aurelius Thonis **1208.** 9.
Αὐρήλιος Δίδυμος also called Sarapion, archidicastes **1200.** 1, 5, 9.
Αὐρήλιος Διογένης s. of Hermias **1208.** 10.
Αὐρήλιος Διόσκορος **1205.** 7, 12, 25.
Αὐρήλιος Εὐδαίμων s. of Catillius **1201.** 5, 14. Aurelius Heudaemon **1201.** 2.
Αὐρήλιος Ζηνογένης strategus **1204.** 2.
Αὐρήλιος Ἡρακλῆς s. of Harasis **1206.** 3, 6, 12.
Αὐρήλιος Ἡράμμων s. of Pausanias also called Eutychus **1208.** 11.
Αὐρήλιος Ἡρώδης praeses of the Thebaid **1186.** 1.
Αὐρήλιος Θέων **1205.** 22.
Αὐρήλιος Θέων also called Harpalus, s. of Demetrius **1200.** 59.
Αὐρήλιος Θέων s. of Harpalus **1201.** 9.
Αὐρήλιος Θέων *praepositus pagi* **1190.** 2.
Αὐρήλιος Θώνιος s. of Aurelius Thonis or Thonius **1208.** 4, 6, 26.
Αὐρήλιος Θῶνις (Θώνιος) s. of Serenus and f. of Aurelius Thonius and Aurelius Demetrius **1208.** 4, 6, 7, 28.
Αὐρήλιος Ἰοῦστος senator **1205.** 8, 12, 25.
Αὐρήλιος Ἰσίδωρος s. of Hermias **1208.** 10.
Αὐρήλιος Μῶρος s. of Hareotes **1200.** 14, 40.
Αὐρήλιος Νεφερῶς s. of Dionysius **1208.** 3, 8.
Αὐρήλιος Ὀλύμπιος strategus **1191.** 11.
Αὐρήλιος Παυσῖρις s. of Dionysius **1208.** 9, 10.
Αὐρήλιος Πλούταρχος also called Atactius, s. of Aurelius Sarapammon also called Dionysius **1204.** 3.
Αὐρήλιος Πολυδεύκης s. of Aurelius Ptolemaeus **1202.** 16.
Αὐρήλιος Ποσειδώνιος strategus **1187.** 1.
Αὐρήλιος Πτολεμαῖος s. of Sempronius **1202.** 3, 7.
Αὐρήλιος Σαραπάμμων also called Dionysius, f. of Plutarchus also called Atactius **1204.** 5.
Αὐρήλιος Σαραπίων amphodogrammateus **1202.** 13.
Αὐρήλιος Σεουῆρος deputy-epistrategus **1202.** 1.
Αὐρήλιος Σερῆνος also called Sarapion, s. of Agathinus **1209.** 8, 24, 32.
Αὐρήλιος Ὡρίων s. of Horion **1206.** 5 *et saep.*
Ἀχιλλεύς also called Antoninus **1200.** 21.

Γεννάδιος s. of Gennadius *speculator* **1214.** 4.
Γεννάδιος *speculator*, f. of Gennadius **1214.** 2.
Γρηγόριος **1204.** 25.

Catillius s. of Varianus and f. of Aurelius Eudaemon **1201.** 4.

Δημητρία, Αὐρηλία Λουκίλλα also called D., d. of Euporus also called Diogenes **1209.** 7, 13.
Δημητριανός **1221.** 2.
Δημητριανός, Αὐρήλιος Δ. decaprotus **1204.** 4, 19, 27.
Δημήτριος f. of Aurelius Theon also called Harpalus **1200.** 60.
Δημήτριος, Αὐρήλιος Δ. s. of Aurelius Thonis **1208.** 9.
Δημήτριος s. of Isidorus **1222.** 1.
Δίδυμος, Αὐρήλιος Δ. also called Sarapion, archidicastes **1200.** 1, 5, 9.
Δίδυμος s. of Chaeremon **1218.** 1.
Δίδυμος s. of Heraclides **1188.** 3, 14, 19.
Διογᾶς guard **1212.** 2.
Διογένης, Αὐρήλιος Δ. s. of Heraclas **1208.** 10.
Διογένης, Εὔπορος also called D. **1209.** 13.
Διογενίς **1185.** 13; **1216.** 1, 23.
Διονύσιος, Αὐρήλιος Ἀντίπατρος also called D. **1209.** 4.
Διονύσιος f. of Aurelius Nepheros **1208.** 3, 8.
Διονύσιος f. of Aurelius Pausiris **1208.** 10.
Διονύσιος, Αὐρήλιος Σαραπάμμων also called D., f. of Aurelius Plutarchus also called Atactius **1204.** 5.
Διονύσιος comogrammateus **1188.** 7.
Διόσκορος, Αὐρήλιος Δ. **1205.** 8, 12, 25.
Διοσκουρίδης basilicogrammateus **1188.** 2, 7, 13.
Δόμνος, Πομπώνιος Δ. catholicus **1204.** 9, 22, 23, 26.

Ἕβδομος **1220.** 2.
Ἐπίμαχος **1207.** 6.
Ἑρμαῖος also called Anubion, s. of Hermaeus **1195.** 3.
Ἑρμαῖος s. of Apollonides **1195.** 9.
Ἑρμαῖος f. of Hermaeus also called Anubion **1195.** 3.
Ἑρμεῖνος tax-collector **1192.** 3.
Ἑρμίας **1223.** 2, 38.
Ἑρμίας f. of Aurelius Diogenes and Aurelius Isidorus **1208.** 10.
Ἑρμιόνη **1208.** 12.
Εὐδαιμονίς **1217.** 1, 10.
Εὐδαίμων, Αὐρήλιος Εὐ. s. of Catillius **1201.** 5, 14. Aurelius Heudaemon **1201.** 2.
Εὔπορος also called Diogenes **1209.** 13.
Εὐσεβία **1205.** 24 (?).
Εὔτυχος, Παυσανίας also called E., f. of Aurelius Herammon **1208.** 12.

Ζεύς god **1213.** 1.
Ζηνογένης, Αὐρήλιος Ζ. strategus **1204.** 2.
Ζωιλᾶς **1221.** 9.
Ζωίλος, Θέων also called Asclepiades, surnamed Z. **1199.** 5.
Ζωίλος, Θέων also called Z., ex-exegetes of Alexandria **1199.** 10, 16.
Ζωίλος f. of Philostratus **1203.** 5.

Ἥλιος god **1203.** 1.
Ἡρακλείδης **1194.** 26.
Ἡρακλείδης f. of Didymus **1188.** 3, 14, 19.
Ἡράκλειος. See Ἡρακλῆς.
Ἡράκλης f. of Anteis **1198.** 6.
Ἡρακλῆς, Αὐρήλιος Ἡ. s. of Harasis and f. of Petermouthis **1206.** 3, 6. Called Ἡράκλειος **1206.** 12.
Ἡράμμων, Αὐρήλιος Ἡ. s. of Pausanias also called Eutychus **1208.** 11.
Ἡρώδης, Αὐρήλιος Ἡ. praeses of the Thebaid **1186.** 1.

Θαῆσις **1202.** 4; **1218.** 6.
Θερμούθιον, Αὐρηλία Θ. surnamed Tanechotis, d. of Nepheros **1208.** 3, 7, 30.
Θέων **1219.** 3; **1220.** 1.
Θέων s. of Ammonius **1198.** 34.
Θέων also called Asclepiades, surnamed Zoïlus **1199.** 4.
Θέων assistant, s. of Onnophris **1203.** 31.
Θέων, Αὐρήλιος Ἀπίων also called T. **1208.** 28.
Θέων, Αὐρήλιος Θ. **1205.** 22.
Θέων, Αὐρήλιος Θ. *praepositus pagi* **1190.** 2.
Θέων, Αὐρήλιος Θ. also called Harpalus, s. of Demetrius **1200.** 59.
Θέων, Αὐρήλιος Θ. s. of Harpalus **1201.** 9.
Θέων f. of Theon **1212.** introd.
Θέων s. of Theon **1212.** introd.
Θέων also called Zoïlus, ex-exegetes of Alexandria **1199.** 10, 16.

Θεωνίς, Αὐρηλία Θ. d. of Theon also called Zoïlus **1199**. 9, 24.
Θώνιος, Αὐρήλιος Θ. s. of Thonis **1208**. 4, 6, 26.
Θῶνις (or Θώνιος) s. of Serenus and f. of Aurelius Thonius and Aurelius Demetrius **1208**. 4, 6, 7, 26, 28.

Ἰακώβ **1205**. 5.
Ἰουλία, Αὐρηλία Ἰ. Ἀρποκρατίαινα d. of Theon also called Asclepiades **1199**. 4.
Ἰοῦστος, Αὐρήλιος Ἰ. senator **1205**. 8, 12, 25.
Ἰσάριον, Αὐρηλία Ἰ. d. of Agathon **1206**. 4, 6, 13.
Ἰσαροῦς **1208**. 7.
Ἰσεῖς **1208**. 9.
Ἰσεῖς, Αὐρηλ. Ἰ. s. (?) of Hermias **1208**. 10.
Ἰσιδώρα, Αὐρηλία Ἰ. **1200**. 7, 11, 15, 57, 62.
Ἰσίδωρος **1204**. 13; **1221**. 3.
Ἰσίδωρος, Αὐρήλιος Ἰ. s. of Hermias **1208**. 10.
Ἰσίδωρος s. of Posidonius and f. of Demetrius and Ammonianus **1222**. 1.
Ἰσίδωρος προνοητής **1192**. 2.
Ἰσίων f. of Ptollas **1196**. 2, 19.

Κατίλλιος s. of Varianus and f. of Aurelius Eudaemon **1201**. 5, 16. Catillius **1201**. 4.
Κλαύδιος Φίρμος praefect **1194**. 5.
Κόιντος Ἄττιος Φρόντων idiologus **1188**. 8, 18.
Κορνήλιος s. of Artemidorus **1200**. 21.
Κρησκεντιλλιανός, Μάγνιος Φῆλιξ Κ. praefect **1185**. 1, 3, 14.
Κρόνιος also called Nepotianus, senator **1200**. 20.

Λεωνίδης f. of Apion **1203**. 8, 21, 25.
Λουκίλλα, Αὐρηλία Λ. also called Demetria, d. of Euporus also called Diogenes **1209**. 7, 13.
Λού[κιο]ς f. of Sempronius **1202**. 3.

Μάγνιος Φῆλιξ Κρησκεντιλλιανός praefect **1185**. 1, 3, 14.
Μακάριος **1214**. 1.
Μαμερτῖνος, Πετρώνιος M. praefect **1195**. 1.
Μένανδρος **1213**. 3, 6.
Μηνᾶς **1212**. introd.
Μινοῦς **1200**. 4.
Μούσσιος Αἰμιλιανός praefect **1201**. 13. Mussius Aemilianus **1201**. 1.
Μῶρος, Αὐρήλιος M. s. of Hareotes **1200**. 14, 40.

Νεῖλα **1217**. 8.
Νεῖλος god **1211**. 3.
Νεπωτιανός, Κρόνιος also called N., senator **1200**. 20.
Νεφερῶς, Αὐρήλιος N. s. of Dionysius **1208**. 3, 7, 8, 30.

Ὀλύμπιος *a commentariis* **1204**. 26.
Ὀλύμπιος, Αὐρήλιος Ὀ. strategus **1191**. 11.
Ὀννῶφρις f. of Theon, assistant **1203**. 31.
Οὐαριανός f. of Catillius **1201**. 16. Varianus **1201**. 4.

Παλλάς **1217**. 7.
Παράδοξος **1205**. 4 (?).
Παραμόνη **1205**. 4, 19.
Πατερμοῦθις s. of Aurelius Heracles **1206**. 7.
Παυσανίας also called Eutychus, f. of Aurelius Herammon **1208**. 12.
Παυσῖρις, Αὐρήλιος Π. s. of Dionysius **1208**. 9, 10.
Πετεῦρις comogrammateus **1188**. 2, 7.
Πετρώνιος Μαμερτῖνος praefect **1195**. 1.
Πλούταρχος, Αὐρήλιος Π. also called Atactius, s. of Aurelius Sarapammon also called Dionysius **1204**. 3, 13, 14, 22.
Πολίτας f. of Ammonas **1200**. 19.
Πολυδεύκης, Αὐρήλιος Π. s. of Aurelius Ptolemaeus **1202**. 16.
Πομπώνιος Δόμνος catholicus **1204**. 9, 22, 23, 26.
Ποσειδώνιος, Αὐρήλιος Π. strategus **1187**. 1.
Ποσειδώνιος f. of Isidorus **1222**. 4.
Πούβλιος, Αἴλιος Π. praefect **1204**. 8, 18.
Πτολέμα **1197**. 4; **1199**. 13.
Πτολεμαῖος **1217**. 1, 10.
Πτολεμαῖος, Αὐρήλιος Π. s. of Sempronius and f. of Aurelius Polydeuces **1202**. 3, 27.
Πτολλᾶς praktor, s. of Ision **1196**. 2, 19.
Πωλίων, Ἀκύλιος Π. strategus of the Heracleopolite nome **1189**. introd., 2.

Σαβεῖνος strategus of the Cynopolite nome **1189**. 7.
Σαλλούστιος, Ἀδριάνιος Σ. praefect **1191**. 4, 18.
Σαραπάμμων, Αὐρήλιος Σ. also called Dionysius,

f. of Aurelius Plutarchus also called Atactius **1204.** 5.
Σαραπᾶς **1216.** 1.
Σαραπᾶς f. of Ammonius **1196.** 20.
Σαραπᾶς comogrammateus **1198.** 1.
Σαρᾶπις god **1213.** 1.
Σαραπίων **1197.** 18, 29; **1215.** 7.
Σαραπίων f. of Aurelius Asclepiades also called Saras **1209.** 6.
Σαραπίων, Αὐρήλιος Δίδυμος also called S., archidicastes **1200.** 1, 5, 9.
Σαραπίων, Αὐρήλιος Σ. amphodogrammateus **1202.** 13.
Σαραπίων, Αὐρήλιος Σερῆνος also called Sarapion, s. of Agathinus **1209.** 8, 24, 32.
Σαραπίων s. of Chaeremon **1190.** 19.
Σαραπίων also called Phanias, strategus **1197.** 1.
Σαραπίων f. of Tithoës **1197.** 3, 27.
Σαραπίων topogrammateus **1188.** 2, 7.
Σαρᾶς, Αὐρήλιος Ἀσκληπιάδης also called S., s. of Sarapion **1209.** 6, 25, 31.
Σάτυρος **1215.** 5.
Σεμπρώνιος s. of Lucius and f. of Aurelius Ptolemaeus **1202.** 3.
Σεουῆρος, Αὐρήλιος Σ. deputy-epistrategus **1202.** 1.
Σερῆνος, Αὐρήλιος Σ. also called Sarapion, s. of Agathinus **1209.** 8, 24, 32.
Σερῆνος f. of Aurelius Thonis **1208.** 7.
Σιληνός **1220.** 15.
Σινθῶνις **1215.** 1, 10.
Στεφανοῦς **1196.** 2.

Ταυετβεύς **1198.** 7.
Ταυεχῶτις **1208.** 3, 7.
Ταυεχῶτις, Αὐρηλία Θερμούθιον surnamed T., d. of Nepheros **1208.** 3, 7.
Ταπεῆις **1198.** 3.
Ταποσεῖρις **1209.** 9.
Τατρεῖφις **1199.** 6.
Ταῦρις also called Philumene **1209.** 14.
Τερεῦς **1209.** 15, 20.
Τηρεύς **1215.** 1, 10.
Τιθοῆς s. of Sarapion **1197.** 3, 27.

Varianus f. of Catillius **1201.** 4.

Φανίας, Σαραπίων also called P., strategus **1197.** 1.
Φῆλιξ, Μάγνιος Φ. Κρησκεντιλλιανός praefect **1185.** 1, 3, 14.
Φιλόστρατος s. of Zoïlus **1203.** 5.
Φιλουμένη, Ταῦρις also called P. **1209.** 14.
Φίρμος, Κλαύδιος Φ. praefect **1194.** 5.
Φλαούιος Π . . . praepositus pagi **1190.** 2.
Φλαούιος . . .τιμος dux **1190.** 5.
Φλαούιος . . . strategus **1190.** 1.
Φούλλων **1218.** 10.
Φρόντων, Κόιντος Ἄττιος Φ. idiologus **1188.** 8, 18.

Χαιρήμων f. of Didymus **1218.** 1, 15.
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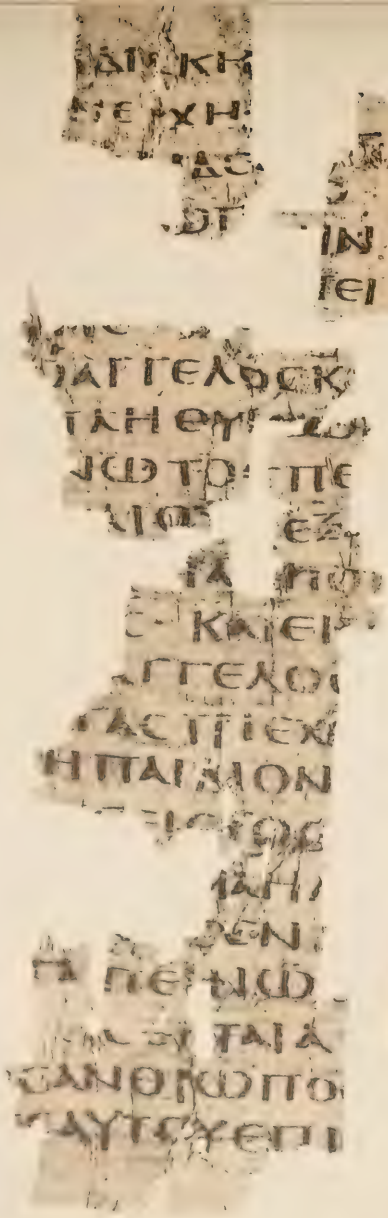

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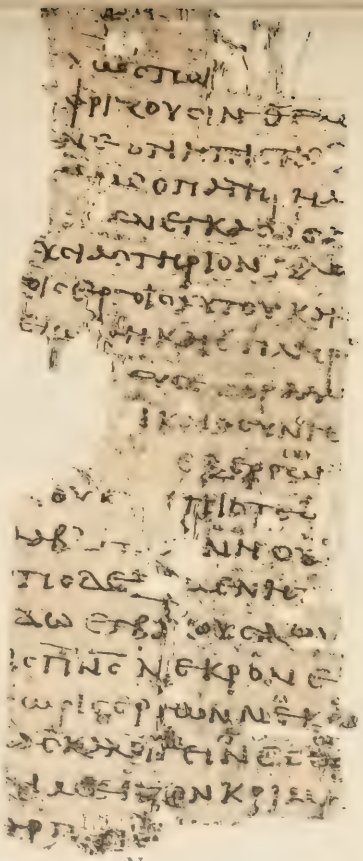

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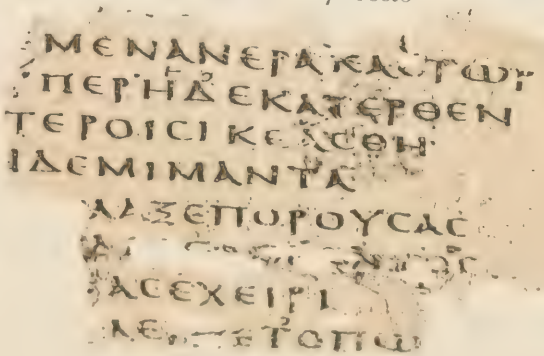

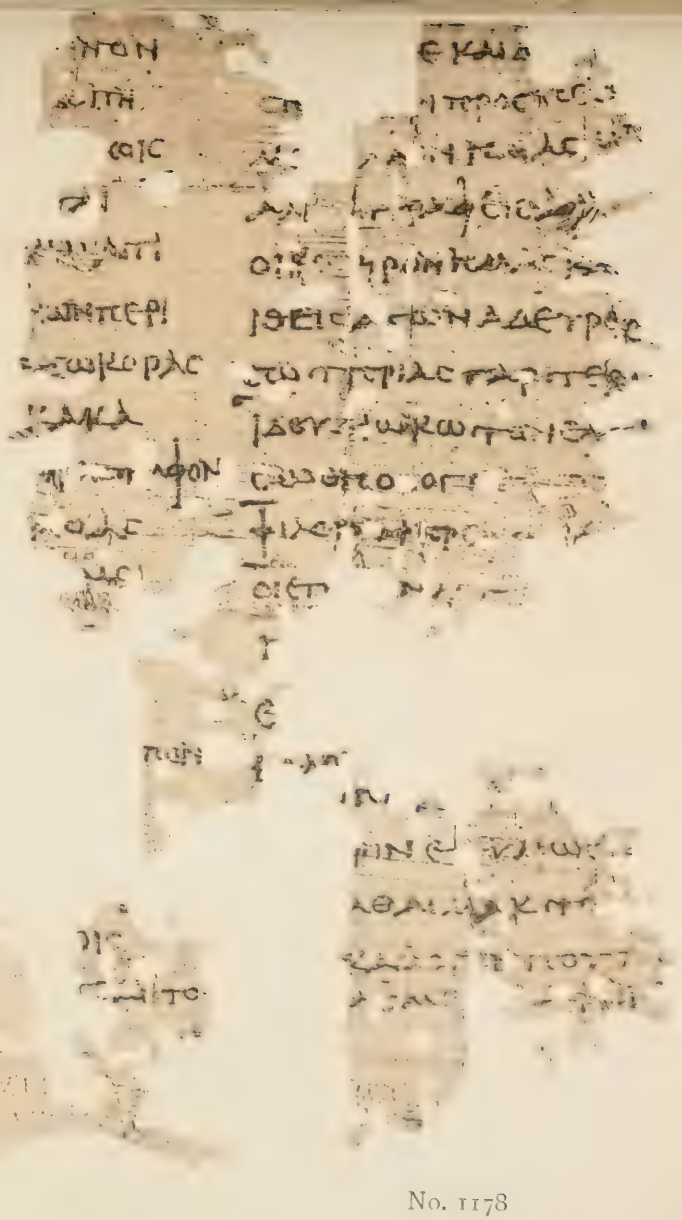

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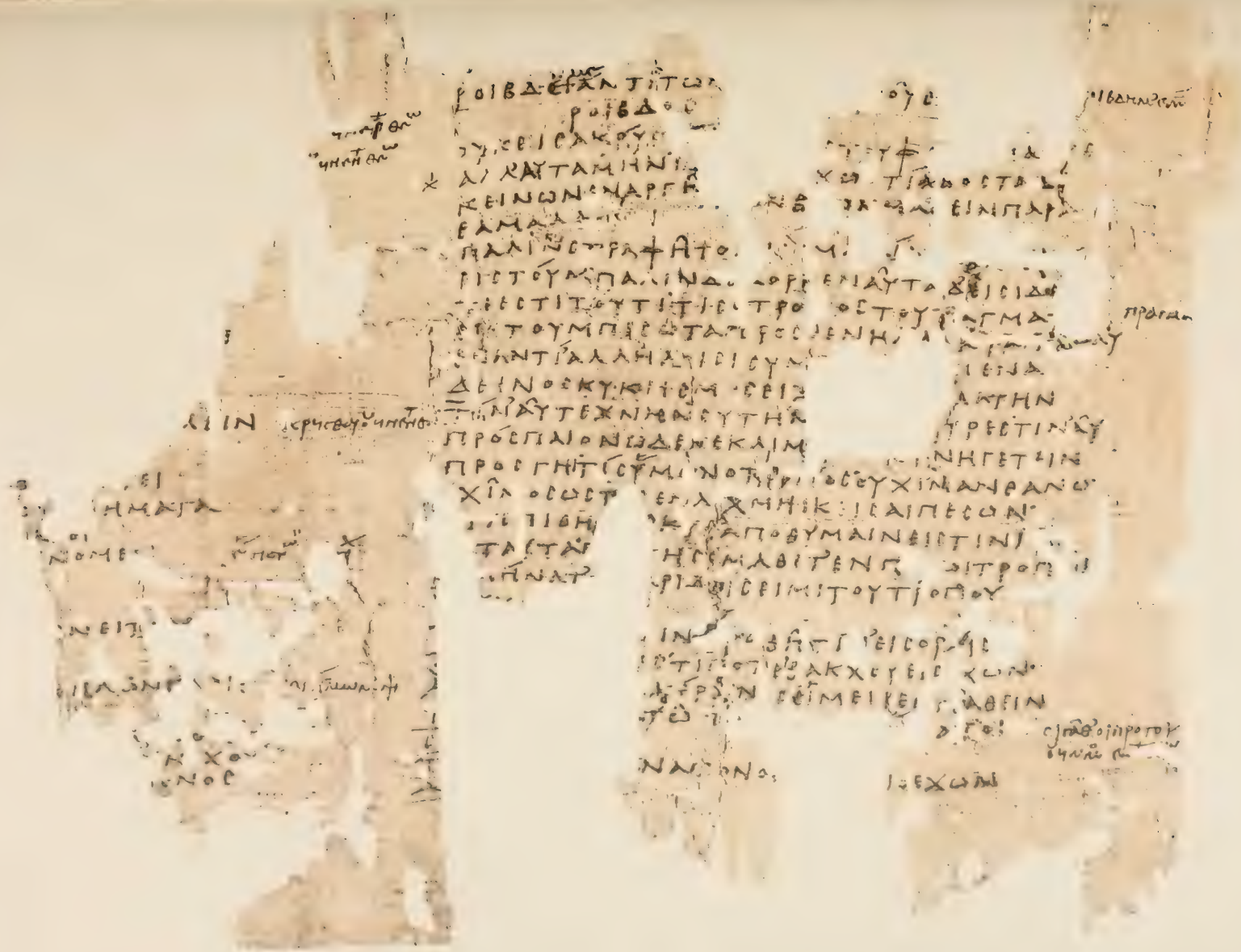

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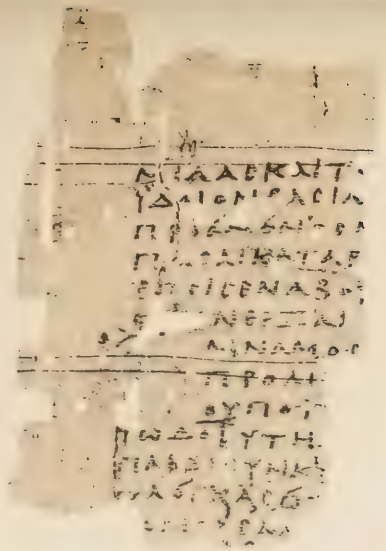

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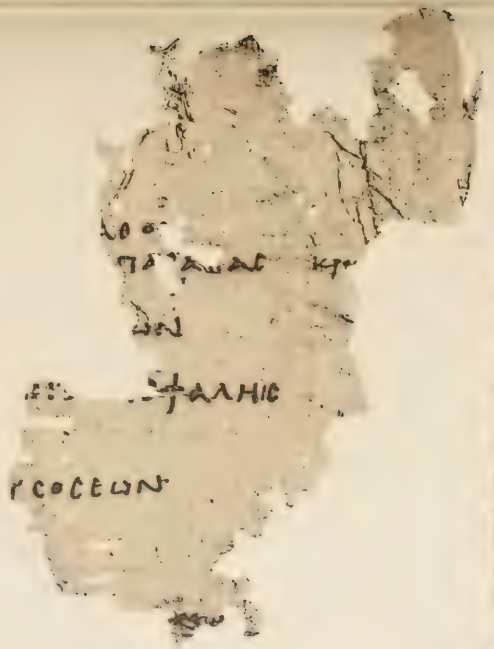

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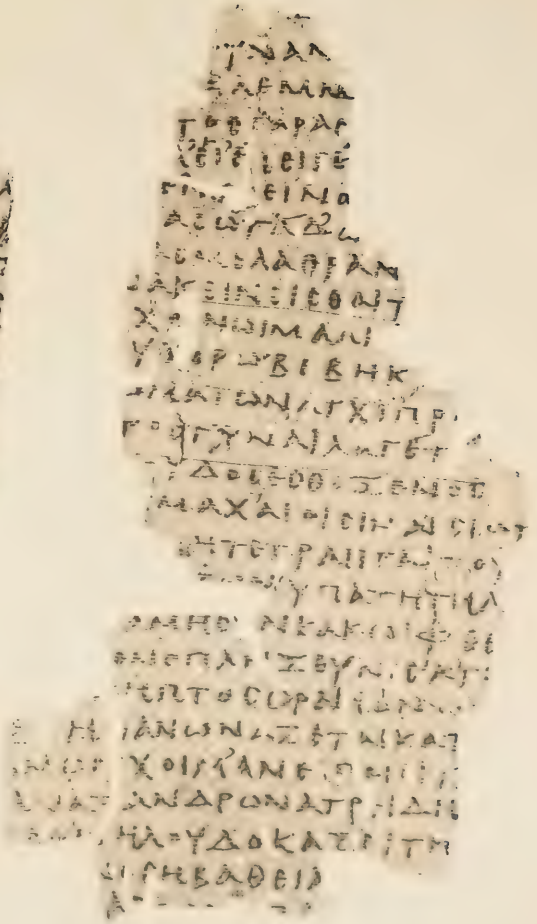

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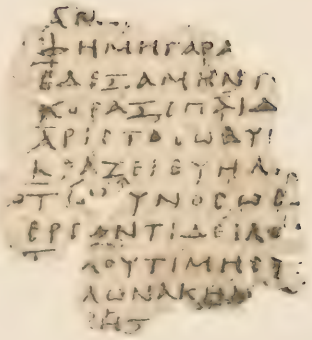

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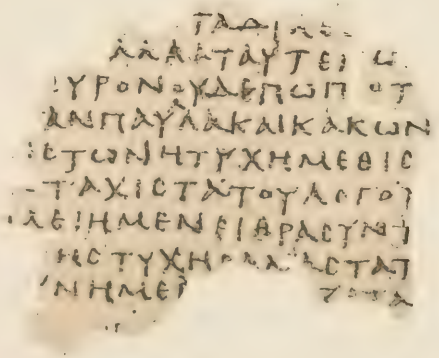

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